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AN APOLOGY

For the USE of the

ENGLISH LITURGY

AND

WORSHIP;

Against the

CAVILS and EXCEPTIONS

Of the Presbyterians in *North-Britain*:

IN A

LETTER

TO

Mr. *FRANCIS MELVIL*,

One of the PRESBYTERIAN Teachers in *Aberdeen*.

To which are added,

Some CONSIDERATIONS concerning *Set Forms* of PRAYER, *Episcopacy*, *Schism*, and other Matters relating to *Church-Communion*.

By a Citizen of *Aberdeen*.

Jer. vi. 16. *Thus saith the Lord, Stand ye in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find rest for your Souls.*

Tit. i. 10, 11. *For there are many unruly and vain Walkers and Deceivers—whose Mouths must be stopped, who subvert whole Houses, teaching Things which they ought not for filthy Lucres sake.*

LONDON: Printed by *H. P.* for J. BETTENHAM, at the Crown in *Pater-Noster-Row*. 1718.

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Bt. from Friehold

THE PREFACE.

THE *following little* Treatise *is written by a Lay-Man who lives in that Northern Part of this* Island, *where* Presbytery *received an* Establishment *at the* REVOLUTION, *and was founded upon the* INCLINATIONS *of the* People, *which yet were at least, even at that Time, Two to One against it; nor is there the least mention made in the Act which introduced it, of its being* Jure Divino, *of Divine Right, and yet all the Teachers of that* Sect *do assert it to be the* Original *and only* Government *of the* Christian Church *which is acceptable to GOD, altho' they have been as often confuted in that, and all other their* Novel *Notions, as they have adventured to appear* Advocates *for them: And therefore they look upon all* Christians, *of whatever* Denomination, *who differ from them, as so many* Hereticks *and* Schismaticks, *as* Enemies *to GOD, and as unfit to live upon the* Earth: *And accordingly are, by* Principle, PERSECUTORS *of all who so differ from them. And whenever they have* POWER, *they shew, too demonstrably, that they*

are the genuine Product of their Parents *the Old* COVENANTERS: *For I think I may safely assert it as Fact, that since their Establishment, they have not let any one Opportunity slip, of* Disturbing, Insulting, Scandalizing, Robbing, *and* Ruining *all those of* Episcopal Principles, *especially the* Clergy, *whom they could by any manner of way come at*: Per Fas aut Nefas, *by fair Means or foul. They pretend a great Aversion to* Popery, *and yet have incorporated into their Scheme of Politicks, the very worst Principles of the worst* Papists, *such as* KING-KILLING, PERSECUTION, *and if not* Fire *and* Faggot, *yet* Halters *and* Gibbets, *and have turned the* Laws *which were made in King* Charles II's *Reign to suppress and prevent their frequent* REBELLIONS, *now against the peaceable People of the* Episcopal Communion, *who have ever declared their Abhorrence of all* Rebellion.

SO *soon as they were Established, they employ'd all their* Invention *to raise* Scandals *upon the* Clergy, *who were turned out, and* harrassed *them from* Court *to* Court, imprison'd *them,* fin'd *them, and* banish'd *them, after having first* mobb'd *many of them,* wounding *some, and* beating *others, even to* Death; *and turning their* Wives *and* Children *out of their Houses,* stript *of their* Cloaths, *without any regard to the* Image *of GOD, the* Laws *of* Nature, *or of* CHRISTIANITY, *even in* Winter. *Full Accounts of all which barbarous* Usages *were printed and published in* London *soon after.*

AND *altho' they pretend their* Presbyterial Government *is of* Divine Right, *yet when it was offered them to have it declared to be so by* Parliament, *they declined it, and seem'd then contented to*

have

have it stand as it was, only upon the Bottom of the Inclinations *of the* People; *from which I think 'tis very evident,*

First, *That if it be Fact, That the* Inclinations *of the* Generality *or* Majority *of the* People *were not then for* Presbytery, *'tis founded in a* Lie. *And that the* Majority *of the* People *were then against it, is too apparent from the History of those Times, to be deny'd.*

Secondly, *That allowing, giving, and not granting, That the* Majority *of the* People *was then for* Presbytery; *if the* People *have now* chang'd *their* Minds, *and are inclin'd to* Episcopacy, *in this Case* Presbytery *ought to be* discharg'd, *and* Episcopacy *ought to be* Re-establish'd: *And that a* Majority *of the* People *are* adverse *to* Presbytery *now, and desirous of* Episcopacy, *is so certain, That if their* Votes *are either to be* Number'd *or* Weigh'd *throughout all* Scotland, *the* Majority *will be found against* Presbytery: *And if they deny or dispute this, let them put it to the Trial; I do adventure to say in the Name of the* Episcopal Communion, *That they will be contented to be banish'd their Country, if they have not a* Majority *for them.*

Thirdly, *This shews, that their Cry of* Divine Right *notwithstanding; their chief Concern is the* Possession *and* Enjoyment *of the* LIVINGS, *and of* POWER: *Why else did they refuse to have their* Government *declared by* Parliament *to be of* Divine Right?

Fourthly, *This shews the* Cruelty *of their Nature, since they are so* Arbitrary, *so* Insolent, *and of such a* persecuting Spirit, *when after all, they are Establish'd upon a* Lie, *and at best upon the* precarious Bottom *of the* Inclinations *of the* People, *which now are against them.*

THEY

THEY *shew greater* Civility *to, or at least are less* outragious *against the* Quakers, Anabaptists, *and* Independents, *than the People of the* Episcopal Communion; *nay, the* Papists *live more safely under their* Government, *than do the Asserters of* Episcopal Principles; *and they choose to have People turn* Papists, *as many have done in the* North *of* Scotland, *and particularly in the* Highlands, *rather than allow them to have an* Episcopal Minister *amongst them.*

BUT *of all things they have a terrible* Aversion *to all* Liturgies; *and the Reason is very plain, That the* Beauty, Symmetry, *and* Harmony *of* Regular Worship, *doth so outshine their* Extemporary Rhapsodies, *that they are not able to bear it; because they either do* Assert, *or at least by Innuendo's would have the People believe, that they are* Inspired *by the HOLY GHOST in all their* Prayers; *which yet are not Proof of being read without* Horror, *when catch'd by the Pen of a Short-Hand Writer.*

I REMEMBER *to have been told, That when* King CHARLES I. *of Blessed Memory, was a* Prisoner *to his own* Rebellious Subjects *at* Newcastle *upon* Tyne, *the famous Mr.* Henderson *forced himself with great Rudeness to Pray before His* Majesty, *which the good* King *did all he was able to hinder: But the other would do it, and the* King *could not help it, being under* Durance. *And when he perceived how* Irregular, Indigested, Flat, *and often* Wicked, *Mr.* Henderson's Prayers *were, he order'd two or three of his Servants who could write short Hand very well, to* Catch *Mr.* Henderson's Prayer, *but so secretly, that* Henderson *did not perceive it. When this was done, the* King *ordered them each of them apart, to write out at Length what they had thus* Catch'd, *and finding the Copies to agree*

exactly

exactly, he told Mr. Henderson *that he had a* Prayer *in Writing which he desired him to read, and to give him his Opinion of it.* Henderson *was about to read it then; no, said the* King, *take it with you, read it carefully, and next time I see you, tell me how you like it. Accordingly,* Henderson *brought it with him next time he came, and told the* King, *It was one of the most* Ridiculous, Impertinent, Nonsensical, Wicked, Blasphemous Prayers *he had ever seen in all his Life; and that the* Composer *must have been an* Illiterate, Pedantick Blockhead, *unacquainted with* Religion, *and the* Spirit *of* Prayer, *and that he could scarce read it with Patience, not without* Horrour, *and much more to this Purpose. Upon which the* King *modestly and meekly told him,* Thou art the Man; *and satisfied him that it was his own, and how he came by it. And to give* Henderson *his due, it mortified him so thoroughly, that he became much easier to the* King *after this, and conceived a better Opinion of him, than he had entertained before: and he continued to think well of him to his last Breath, and told his Brethren upon his Death-Bed, how wicked he and they had been in their* undutiful *Behaviour to their* Natural Prince, *and one of the* best Men in the World. *Thus he died a Penitent, but could not perswade his Brethren to be such.*

THIS *shews what strange things these People are capable of saying in their Prayers, when their* Imaginations *are* heated; *and when a* Henderson, *a leading Man amongst them, and a Man of good natural Parts, and of a Competency of acquired Learning, could pray in such a Manner, with such* Fervency, *such* Blasphemous Nonsense, *as himself did* Condemn, *and could not remember, for a few Days what he had said, what may not the* Teachers *amongst them not say, who are many of them Men of* Low Understandings,

dings, Illiterate, Malicious, *but* Conceited *and* Proud?

OF WHICH *Number I take this* Melvil *of* Aberdeen *to be, to whom the following Letter is directed.*

I HAVE *not the Honour to be acquainted with the* Ingenious *Gentleman who is the Author of it; but by* Character, *he is a Man of a* Regular Life, *an* Admirer *of* Primitive Doctrine, Discipline, Worship, *and* Government; *a Diligent* Enquirer *after* Truth, Orthodox *in* Principle, *and one who spends his Time very much in Books, and to very good Purpose; one who has* suffered *much for his zealous Adherence to the Interest of the distressed Church, and yet who laments her* desolate Condition, *more than his own particular* Afflictions. *The Obligation he conceived himself to be under of* Undeceiving *his poor, well-meaning* Neighbours, *as to that important Article of* Worship, *put him upon this Essay, which he has* solidly *and* judiciously *perform'd, and from which I shall no longer detain the* Reader. *And I wish that the blessed Time may soon come, when all who name the Name of* Jesus *may depart from* Iniquity, *may* die *unto* Sin, *and* live *unto* Righteousness; *and that the greatly* distressed, *and severely* Persecuted Church *of* Scotland *may become like* Gold *tried in the Fire seven Times,* Pure *and* Undefiled; *and may* GOD *forgive her* Persecutors.

ALFT-

A LETTER TO Mr. *Francis Melvil*, &c.

SIR,

I Was not a little surprized to hear of a Sermon preach'd by you in the Church of *Aberdeen* the 13th of *March* last, wherein after you had told an old Woman's Tale, *of the Devil's having appeared in a Green Habit to a poor sick Woman*, and a great deal more such ridiculous Stuff; you then observed to your Hearers, *That before the Reformation; the Devils frequently appeared in human Shape, and were called*

Brownies, [*House Familiars*] *but that ever since they have been chained up, till of late the English Service Book came to be used here, upon which they had again broke loose to play their Tricks amongst us, for useing such an Idolatrous Form of Worship.* To make good this wise Observation, you asserted *that you had read the* English Liturgy *and the* Roman Missal, *and having diligently compared them, you found them to agree in every thing, desiring they would take this on your Word, and believe it as a certain Truth.*

As for the Devils frequent appearing before the *Reformation*, I know nothing about it, and I believe you know as little from any good Authority, either of his Range then, or how far he has been restrained since. We are assured from the divine Writings, that the SON of GOD was manifested to destroy the Works of the Devil, and that all Sin and Wickedness are the Devils Works; St. *John* said in his time that the whole World lay ἐν τῷ πονηρῷ *in Maligno*, in the Evil one; as you may see by comparing 1 Epist. v. ch. 19. with ch. iii. ver. 12. The time is not yet come of the old Serpent called the Devil and Satan his being bound for a thousand Years. *Apocal.* xx. 2. He still goeth about seeking whom he may devour; and we are not ignorant of his Devices. He that commiteth Sin is of the Devil, therefore I pray you do him the Justice to let our own Pride and Ambition, our Malice and Self-love, our corrupt Lusts and Affections, come in for a Share of the Blame, and join with the Holy Church in praying that the Kingdom of Christ may come, that we may have Power and Strength, to have Victory and to triumph, against Sin, the World, and the Devil; that we may not be led into Temptation, but delivered from that Evil one; that it may please

GOD

GOD to strengthen such as do stand, to comfort and help the weak hearted, to raise up them that fall, and finally to beat down Satan under our Feet. Whatever you do, I shall ever pray that these may be the blessed Effects of the Reformation of Religion, that we may bring forth the Fruits of the Spirit, a *national* and *personal* Reformation of every thing that is amiss either in *Doctrine* or *Practice*.

But I could wish that all who believe they have Authority to be Instructors of the People would consider what mighty Obligation lies upon them, to assert nothing that is vain, impertinent, or ridiculous, much less to make the holy House of GOD, the Place of his more immediate Presence, a Market of Scandal, Falshood, Obloquy, Detraction, Slander, Defamation, Error and Hypocrisy. This is to abuse the Institution, to pervert the End of Church Assemblies, to delude the Auditory, to cheat the Simple, to seduce the Unwary, to mislead the Ignorant, and to turn the House of Prayer into a Synagogue of Satan. How far you or any of your Brethren may be guilty in this Particular, I leave to your selves to judge, and all others who have attended your Pulpit-Exercises for these —— Years, that the Orthodox Clergy have been every where turned out to make way for the **Soul converting** and **edifying Ministry** you pretend. I am sorry that *Aberdeen*, the Northern *Athens*, once famous for Learning and learned Men, should now (instead of the solid and judicious Sermons of grave Divines, celebrated all over the Reformed World) have Froth and Fables, Falshood and Scandal, forcibly obtruded with the formal Preamble of **Hear the Word of the Lord, O Believers!** This is a melancholy Consideration, but such indeed is our present Condition;

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and we may take up the Lamentation of the *Jews*, Is. lix. 9. *We waited for Light, but behold Obscurity; for Brightness, but we walk in Darkness.* v. 12. *For our own Transgressions are with us, and as for our Iniquities, we know them.* v. 13. *In transgressing and lying against the Lord, in departing away from our God, speaking Oppression and Revolt, conceiving and uttering from the Heart Words of Falshood.* v. 14. *And Judgment is turned away backward, and Justice standeth afar off: for Truth is fallen in the Street, and Equity cannot enter,* v. 15. *Yea, Truth faileth, and he that departeth from Evil maketh himself a Prey.*

It is the Duty in the mean time of every one who seeks for Salvation, in these lamentable Calamities of the Church, to put in Practice the serious Council of the GOD of Truth, *Jerem.* vi. 16. *Thus saith the Lord, stand ye in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find rest for your Souls.* Such a Way, such an OLD and consequently safe Way, by the Testimony of the Catholick Church, every where and at all times, I believe our Reformed Episcopal Church to be, and your **Presbyterian Constitution** to be Modern, New, and Anti-Catholick, as I shall endeavour to prove in this Letter and the Treatise following, whereby will appear the manifest Falshood and Injustice of that Assertion you had the Confidence to utter in your Pulpit-harangue, *viz.* That the *English* Service Book and the *Romish* Missal were the same; of this you brought no Proof but your Say-so, which was to require such an implicit Faith in your Hearers, in a matter of very great Importance, as favours too much of that Popery, against which you would seem so zealous; whilst in the mean time you do most effectual Service to that Interest, by

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laying in the Dust the Glory of the Reformation, a Liturgy sufficiently commended by the Pens of the Learned, and vindicated from all the Objections of its Opposers. You give up at once those eminent Divines, to whom we owe our *Reformation* from *Popery*, (they being the Compilers of the *English* Liturgy) the whole Church of *England*, the surest Bulwark I know upon Earth against it; and those of her Communion who retain to it, the Kings and Parliaments, (the Authorisers of it) all of them to be Papists, if it be Popery, as you say it is. But I am pretty confident I shall vindicate all concerned in that Matter; and for that effect I shall consider the Service Book in it self, what Opinion our Reformers, both at home and abroad, had of it, the Compilers and Authorisers of it, if it was by them deemed Popery, or they Papists. As for our *Scots* Reformers, if Inquiry be made, it will be found, they had the Beginnings of their Knowledge that Way, from the Compilers of it, and that upon all Occasions they heartily joyned in it. As to the first,

I shall grant you may have read the *English* Liturgy and *Roman* Missal; especially if you found them both in *English*, but I do not think you have so read them as to know the *Rationale* or Ground of either; or that you ever compar'd them, either with the Liturgies of the Primitive, or other foreign Churches at this Time. And for one to deny the Christian Church had Liturgies, before the Church of *Rome* came to be corrupted either in Worship or Doctrine, requires a good Stock of Brass; but I hope to put that beyond all Question in what I design to subjoyn to this.

You know by the Rules of Reasoning, *Affirmanti incumbit probatio*: As it's your Part, so I put you to

to it, to prove the *English* and *Roman* Liturgies to be the same. Do you find in the first any Devotions directed to the blessed Virgin? Do you find there any Prayers to the Saints departed? Do you find there any Prayers about Purgatory, or the Publick Worship in an unknown Tongue? Do you find there that the Cup is taken away from the Laity? Is there mention made there of any more than two Sacraments? Is there any Adoration less or more paid to the Cross or Relicks? In fine, I dare you to let me see where they both agree in any one Point controverted betwixt us and the Papists, and in this if you fail, as I am sure you must, so far consequently should your Credit fail amongst your Hearers, that they should never hereafter take any thing from you, on your bare Word. Matters of Fact, and such this is, are only probable by Witnesses, and when attested by those of undoubted Credit, (tho' some thousand Years ago) are to have equal Credit with that, and such this is, which happen'd in our own, or our Fathers Time. Truth may be said to be immortal; what's once true must still be always true, otherways the whole Credibility of Reveal'd Religion must fall. I as firmly believe the Incarnation of our LORD and Saviour JESUS CHRIST, as if I had liv'd in the second or third Century, and *that* upon the Authority of the *Evangelists*, &c. I as well believe *Julius Cæsar* was murther'd in the *Senate-House* by those two ungrateful Wretches *Brutus* and *Cassius*, upon the Testimony of the *Roman* Historians, as I believe that glorious Martyr K. *Charles* the First was murder'd by those two Bands of rebellious Schismaticks, the *Presbyterians* and *Independants* of *Britain*, who like *Herod* and *Pontius Pilate* joyn'd Hands in that nefarious Parricide. And so, if I prove in what follows, (as I hope I shall) *by* the

the Testimonies of unexceptionable Authority; that the *English* Liturgy is free from all the Corruptions of *Popery*; I think it cannot miss to open the Eyes of all unbyassed Readers, and this I shall endeavour to do as demonstratively as Matter of Fact can allow of. And so we shall come close to the Question in Hand.

That the *Liturgies* of the Church of *England* and *Rome* do agree in some things is not denied: We with them worship the same GOD in Trinity and Unity; they with us agree in all the fundamental Articles of Faith. That the Church of *Rome* was once Orthodox, is not denied by any Protestant I know of; she furnished the Christian Church with many glorious Martyrs and Confessors, as well from the Laity as Clergy, who bore Testimony for the Truth, and confirmed it with their Blood; Then the Doctrine of that Church was pure and undefiled, in after Ages Corruptions came to creep into her Doctrine, and so consequently into her Worship. And therefore when the Doctrine and Worship of the Church came to be reformed, and the Liturgy of the Church of *England* to be compiled, those imployed for that end, as they were careful to avoid the Errors (and to be sure none knew them better) so were they equally careful (and indeed upon as good Ground) to retain what was agreeable to the Word of GOD, and Practice of the Apostles and the Primitive Church, rightly applying that Advice of the Apostle: *Be ye followers of me, as I am of Christ:* And in so far does the *English* and *Roman* Liturgies agree. Must the *Liturgy* then be called the *Mass*, because in it that excellent Prayer taught by our SAVIOUR is commanded to be frequently used? In it the Decalogue repeated?

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In it the Psalms alternately sung or said? The *Te Deum* by divine Inspiration composed, and alternately sung by St. *Ambrose* and St. *Augustine* at the Baptism of that illustrious Convert? The (a) *Magnificat* endited by the Blessed Virgin upon her being inspired by the HOLY GHOST? The (b) *Benedictus* miraculously composed and sung by *Zacharias* immediately after his Mouth was opened at the Circumcission of his Son *John*? The (c) *Nunc Dimittis*, or Song of good old *Simeon* composed and sung by him, upon his meeting our SAVIOUR in the Temple when he came to be presented? Now as those divine Hymns made still a Part of the Devotions of the Primitive Church, would you have us lay them aside, because they are in the *Mass Book*? Are they to be found no where else? Are they not in the holy Scriptures? At that rate may you not as well call St. *Luke's* Gospel *Popery* as the *English* Liturgy? How can you vindicate singing *David's* Psalms? Is not St. *Luke's* Authority as good as his? Were not the blessed Virgin, *Zacharias* and *Simeon*, &c. as divinely Inspired as he? Its truly odd Reasoning, because *Papists* use them, we should not: At that rate because *Papists* keep the first Day of the Week for the Christian Sabbath, we may come to think of chusing any other Day, as *Calvin* was willing to do. And it has been said, that some of our Zealots for that same Reason once entertained such a Thought. But I shall assert nothing of which I am not sure, however this I'm sure of, the Reasoning is close and equal. I shall say nothing of the Excellency and Usefulness of that admirable

(a) *Luke* 1. 16. (b) *Luke* 1. 68. (c) *Luke* 2. 26.

Liturgy

Liturgy, in the first Composure of it, when compar'd with those extemporary and undigested Rhapsodies now used by too many in their publick Devotions, even to the Reproach of the Protestant Name.

As I have sufficiently vindicated the *Service Book* from the Imputation you put upon it, so do I think, if you will duly consider what is already said, you will find it a harder Task to make your Assertion good, than probably at first you took it to be. But to put the Question beyond all manner of Doubt; we will next consider the Compilers and Authorisers, whether they were Papists or not, and what Opinion the most eminent Divines both at home and abroad had of them and it, what Deference was paid them, and with what Respect they treated them on all Occasions. And this being precise Matter of Fact, I shall advance nothing but what I bring from *authentick* Writings, and for your Ease direct you where to find it.

I shall pass over what Steps were made in the Reign of *Hen.* VIII. towards reforming the *Romish Service*, A. 1537, 1540, and 1543. that not being very material at present, and shall come to *Edward* VI. the first *Protestant* King of *England*. In whose Reign *A.* 1547, *Dec.* 2. the Convocation of the Clergy unanimously agreed, that the Communion should be given in *both Kinds* to the *Laity* as well as to the *Clergy*, and appointed a Committee of Bishops, *&c. to draw up an uniform Order of Communion, according to the holy Scriptures, and the Practice of the Primitive Church.* And thereafter the whole Service Book was compiled by a select Number of thirteen of the most *eminent Divines*, both for Piety and Learning, then in

England, which was afterwards authorised by the Parliament, and a full Convocation of both the Provinces of *Canterbury* and *York*. The Compilers were,

Tho. Cranmer, Archb. of *Canterbury*.
Henry Holbeck, Bishop of *Lincoln*.
George Day, Bishop of *Chichester*.
Nicholas Ridley, Bishop of *Rochester*.
Dr. *Taylor*, Dean of *Lincoln*.
Dr. *Redman*, Dean of *Westminster*.
Tho. Godrick, Bishop of *Ely*.
John Skip, Bishop of *Hereford*.
Thomas Thirlbie, Bp. of *Winchester*.
Dr. *May*, D. of St. *Pauls*.
Dr. *Hayns*, Dean of *Exeter*.
Rid. Coxe, Dean of *Christ-Church, Oxford*.
Mr. *Tho. Robison*, Archdeacon of *Leicester*.

These were the Compilers, the Authorisers were, The Convocation, the *King* and Parliament, *An.* 1548, with this Encomium; *which at this Time by THE AID OF THE HOLY GHOST, with uniform Agreement is by them concluded.* It was again revised and confirmed *An.* 1551, and so continued until the Death of that young Prince. But being discharged in *Queen Mary*'s Reign, and *Popery* re-established; it was again after her Death introduced and confirmed 1*mo* *Eliz. An.* 1558, and so continued 'till the first of K. *James*, when it was again revised and confirmed, and so continued 'till after the *Restoration* of K. *Charles* the Second, that it came again to be revised by the (*d*) *whole Convocation*, and confirmed by Parliament.

(d) 14 *Char.* II.

This

This is a short History of the *English Liturgy*, of its Birth and Progress to this Day. And now we shall examine a little into the Characters of those who compiled it, for they must be all Papists, if you spoke Truth: What Part Archbishop *Cranmer* acted in the *Reformation* is clearly to be seen by any that will please to read but so much of the *English* History, as contains the Lives of *Hen.* VIII. *Edw.* VI. and Queen *Mary*. Sir *Richard Baker* in his History tell us, that *Cranmer for his Skill in Divinity was picked out, and* * *sent to* Rome, *to prove the Marriage of* Henry VIII. *with his Brother Prince* Arthur's *Widow*, Katharine *of* Spain, *to have been from the first beginning of it contrary to the Laws of* GOD, *and therefore null and void.* We find him afterwards maintaining the same Argument at the *Emperor's Court*, even to the Conviction of *Cornelius Agrippa*, the most learned Man there at that Time; and indeed he so well satisfied the King and Clergy in that Matter, which had for a long time not only troubled them, but even most of the Universities in *Europe*, that immediately thereafter the Divorce was pronounced by the Bishops and Clergy, and he for his good Services promoted to the See of (*e*) *Canterbury*. By what follows in that History, you will see he was all along the great Instrument of forwarding the *Reformation*, and that in it, with admirable Piety he persevered, 'till at last he sealed it with his Blood, dying a Martyr for the same in the Flames at *Oxford*, *March* 21, 1556, where two other famous Martyrs, *Ridley* and *Latimer* had suffered after the same manner some

* P. 281. (e) P. 282.

five Months before. (*f*) Nay, in that Year no fewer than eighty four Persons suffered *Martyrdom*, for refusing to leave the *English Liturgy*, and joyn with the *Mass*. *Ridley*, Bishop of *Rochester*, who suffered before *Cranmer* (as is said) was esteemed the most learned and pious of all the Reformers. In short, as to the rest of the Compilers, there was not one of them that lived 'till Q. *Mary's* Time, but were either *MARTYRS* or *Confessors*, because they would not return to Popery. At that Time there were of the Laity as well as Clergy, Women as well as Men, to the Number of two hundred seventy seven, (*g*) that suffered Martydom for adhering to the *English*, and refusing to joyn in the *Roman* Liturgy. Dr. *Cox*, Councellor and Almoner to K. *Edward*, and one of the Compilers, in Q. *Mary's* Persecution (with a good many others) fled to *Frankfort*, and there kept up the *English* Liturgy, 'till in Q. *Eliz.* Time he came home, and was consecrated Bishop of *Lincoln*.

Thus, and by these holy Martyrs and Confessors, was the Service Book compiled and used; and is it possible there can be any so obstinate as to affirm there can be a more convincing Proof advanced for any Matter of Fact, than this is, to prove the *English* Liturgy free from the Corruptions complained of in the Mass Book, than that such a Number of eminent, pious, and learned Divines, and others, chose rather to suffer most painful Deaths, than leave the one, and joyn with the other? Will Mr. *M*——say they

(f) *Baker*, *p.* 321. (g) *Speed*, *p.* 1142.

did

did not understand it so well as he does? Or that they were mad; or that it was not for this they suffered? I do not think that even the large Share of Assurance of which he is Master, will allow him to affirm any of these Things; and if he does not, the Question is at an End, and Mr. *M*—— must acknowledge he affirmed what is not true. It is undeniable that at that Time it had not enter'd in the Minds, neither of Clergy, nor Laity in *Scotland*, or *England*, that there were any of the Corruptions in the *Romish* Worship retained in the *English* Liturgy; for the Laity as well as the Clergy were robbed, banished, and put to Death, for no other Cause (as I have observed) but that they would not renounce the Worship of the Church of *England*, and joyn with that of *Rome*. If they had believed them to have been one and the same, they must be reckoned no better than so many Self-Murtherers: That they had Learning to understand both, is sufficiently acknowledged, so they had no Plea of Ignorance to plead; you would have found them then defend it against the Papists, but no Body alledging against them that it was Popery, no not the *Puritans* themselves. If Mr. *M.* will be pleased to let me see a clearer Demonstration of Matter of Fact than this is, *viz.* that the *English* Liturgy and the Mass Book, were not at that Time thought one and the same, *Erit mihi magnus Apollo.*

It follows next to enquire, what Opinion foreign Divines had of the *English* Liturgy and its Compilers, this will drive the Nail to the Head, and put the Question beyond all Controversy, and I shall advance none against whom the least Exception can be brought: Nay, I am mistaken

mistaken if you do not pretend to have them all on your Side whom I shall bring to vouch for me.

I should think it sufficient for all, that *Peter Martyr*, *Martin Bucer*, and *Paulus Fagius*, three eminent Promoters of the Reformation abroad, gave Testimony for the *English* Service; they were brought over in *Edw.* VI. Time, the first was placed Divinity Reader in *Oxford*, and the other two in *Cambridge*. (*h*) All of them joyned very heartily in the Worship of the Church of *England*. (*i*) *Bucer* speaks thus of it: *I give Thanks to GOD who hath given you Grace to reform those Ceremonies in such a Purity; for I have found nothing in it* (speaking of the Service Book) *which is not taken out of the Word of GOD, or is in the least contrary to it, being rightly interpreted.* You pretend these Divines were *Presbyterians*; I am sure they were not esteemed Papists in Q. *Mary's* Time, (*k*) for then the Bodies of *Bucer* and *Fagius* were taken out of their Graves, and burnt as Hereticks. I think these three famous Witnesses might satisfy you; but lest they should not, to clear you farther, the next I shall advance is your great Friend *Calvin*, whose Authority you cannot honestly disclaim. The Duke of *Somerset* then *Protector* of *England*, had such an Opinion of him, that immediately upon the Liturgy's being compiled, he sent it over to him, and had his Opinion returned, in a Letter he wrote to him, in these Words: *As for the Form of Prayers and Ecclesiastical Ceremonies, I much ap-*

(*h*) *Baker*, p. 310. (*i*) *Scrip. Ang.* p. 455. (*k*) *Bak.* p. 321.

prove

prove that they should be established as a constant Form, from which it may not be lawful for the Pastors to recede in the Execution of their Charge (*l*). Can any thing be clearer than this? He advises the Protector to enjoyn the Use of it. What Opinion would *Calvin* have had of Mr. *M.* if he had told him what he told his Hearers, that it was nothing but the Mass in *English*; that it was Idolatry, and it was not lawful to use it? If he had been in *Geneva*, he would have inflicted the Censures of the Church upon him. (*m*) *Calvin* calls *Cranmer*, *A most accomplished Prelate, who hath the Cure not only of* England, *but of the whole Christian World.* Doth this clear him of Popery or not?

Beza in Resp. ad Saraviam, speaking of the Church of *England*, says: *It happened in our Memory, that she had Men of that Calling*, (viz. *Bishops*) *not only constant Martyrs for GOD, but also excellent Pastors and Doctors.* (*n*) He desires those under the Goverment of *Grindal* Bishop of *London*, to submit to him, holding him worthy of much Punishment that should despise his Authority.

(*o*) *Saravia* confesses himself to wonder at the Reformers in *England*, for not any way deviating from the antient Church of Christ. I shall conclude my *Geneva* Evidences with the Testimony of the famous *Isaac Causabon*; he says, (*p*) *No Church doth come nearer to the Form of the Primitive Church than it doth, so that they who envy her*

(l) Bucer *Epist. ad Protest.* Angl. (m) *Ep. ad* Cranmer. (n) *Ad* Grindal *Ep.* 3. (o) *De Minist. Grad. Ep. ad Lect.* (p) *Prefat. ad Exercit.*

Happiness,

Happineſs, are conſtrained to extol it. Farther, if the eſſential Part of a Church be enquired into, and what either neceſſarily belongeth to the Doctrine of Salvation, or the Decency of Worſhip, then praiſe and magnified be GOD, no Church upon Earth can be found, which profeſſeth the Faith, and reſembleth the Form of the antient Church more then ſhe doth. And now to ſumm up our Foreign Evidence, I ſhall give you the Mind of the whole Reformed *Gallican* Church, in the Words of the famous Mr. *Moulin*, and may very confidently do ſo; for none knew it better; he in anſwer to a Papiſt, upbraiding him (*q*) with the Diſcipline of the Church of *England*, doth avouch the Dignity and Agreeableneſs of it, telling him, *Our Agreeableneſs is ſuch, that it hath been a Refuge to our perſecuted Churches, and conſequently the excellenteſt Servants of God in our Churches, as* Calvin, Beza, Zanchy, *&c. have often written Letters full of Reſpect to the Prelates of* England.

I think the above Teſtimonies make my part of the Argument good, putting the ſame beyond all Queſtion. I come now to the laſt Proof I propos'd, and that is to be brought from our own Reformers here in *Scotland*: If I am not deceived, it was from *England* they had their Education that way, it was that Candle that lighted them into the Reformation, and accordingly the firſt publick Step that was made towards it, was an Ordinance, that the *Engliſh* Liturgy ſhould be publickly read in all the Churches of *Scotland* on *Sundays* and *Holidays*.

(q) Buckler *of Faith*, p. 271.

In

In that unfortunate Battel fought betwixt the *English* and the *Scots*, a little before K. *James* V. his Death, there were taken Prisoners, amongst others, the Earls of *Cassils* and *Glencairne*, those *Hen.* VIII. took care should be instructed in the *Reformation*, (so far as it was advanced,) and that with a View (*James* V. being then dead) of a Match betwixt his young Son Prince *Edward*, and our Infant Queen *Mary*, and so far it went, that (being in Love with the Reformation) they got the Earl of *Arran*, then Governour, to call a Parliament, where the Match was agreed upon, and no doubt had been consummated, if Cardinal *Beoton* (fearing the Reformation) had not fallen upon Ways to disappoint it. B. *Burnet*, in his Abridgment of the History of the Reformation, tells us, (r) *That* Cassils *got these Seeds of Knowledge at* Lambeth, *under* Cranmer's *Influence, that produced afterwards a great Harvest in* Scotland; *also that the other Prisoners were instructed to such a Degree, that they came to have very different Thoughts of the Changes that had been made in* England, *from what the* Scotish *Clergy had possessed them with*, &c. Buchanan tells us, (s) *There were at this Time, seven of the supream Order, Noblemen, and twenty four of the inferior Quality, considerable Gentlemen, all inlighten'd in* England. Nay, were not *Arran*'s two Chaplains, *Rough* and *Guilliam*, who preached then publickly to the Court, Church of *England* Men? This will appear by what follows:

In the Time of Q. *Mary* of *England* her Per-

(r) P. 279, 280. (s) P. 532.

 secution,

secution, some of those who fled from thence, took Refuge in *Scotland*, and there did not only help the Light which began to shine, but made the Sun to break up more clearly than before; for then came from *England* into *Scotland*, (t) *William Harlaw*, *John Willox*, and (u) *John Knox*. That holy Martyr (x) Mr. *George Wishart* had his Education in *Cambridge*, and returned to his own Country, *An.* 1544, to promote the Truth in it; he stuck close to the Principles he had sucked in there to the last. (y) *Knox* tells us, that at his Death he administer'd the Sacrament after a set Form Mr. *John Spotswood*, another of our *Reformers*, was educated in *England*, under the Care of Archbishop *Cranmer*, as is to be seen in the Life of Archbishop *Spotswood*. All our Reformers had such an Opinion of the Doctrine and Worship of the Church of *England*, that on all Occasions, they chearfully joyned with her. There is not one to be named amongst them, that called her Liturgy Popish, or thought Communion with her unlawful: Did not all those who fled in Persecution joyn with her? (z) Friar *Alexander Seaton* in King *James* V's Time fled to *England*, and there died the Duke of *Suffolk's* Chaplain. *Alexander Aless* fled to *England*, and was there in such Esteem with *Henry* VIII, that he was called the King's Scholar. (a) There you will find him in the Convocation maintaining against *Stockely* Bishop of *London*, that there were but two Sacraments. (b) Bishop *Burnet* in his History tells us, that he transl-

(t) Spotswood's *Hist.* p. 93. (u) Knox's *Hist.* p. 99. (x) Spotswood, p. 79. (y) P. 67. (z) Spotswood, p. 65. (a) Spotswood, p. 66. (b) Ad An. 1549.

lated

lated the *English* Liturgy into *Latin* for *Bucer's* Use, being imployed in that by *Latimer*. *John Fyfe*, and Mr. *Dudal*, two other Reformers staid there as long as he. *John Mac-Bee* was there liberally entertained by *Nicolas Saxton*, Bishop of *Sarum*, (c) Sir *John Borthwick* was accused of Heresy, for maintaining the *English* Liturgy was Commendable, and ought to be * used by all Christians: Did he think it would raise the Devil, or was Popery? Friar *Thomas Guilliam*, of whom mention is already made, was the first publick Preacher of the Reformation in *Scotland*, (by whose Sermons *John Knox* was first illuminated and converted,) after the Regent *Arran* his first Apostatising, fled into *England*, and there joyned with that Church, (d) as did his other Chaplain, *John Rough*, who for some Years preach'd in the Cities of *Berwick*, *Carlisle*, and *Newcastle*, and that not in a Corner, but in the publick Churches, and was afterwards provided in a Benefice by the Archbishop of *York*, where he lived 'till Q. *Mary's* Persecution, and then fled into *Friesland*; but after this returning to *London*, *An.* 1557, was apprehended, and questioned by *Bonner*, Bishop of *London*, if he had preached since his Return? He answer'd, he had preached none, but that in some Places he had read the Prayers in the Communion Book, set forth in *Edward* VI. Time. Which surely he would not have done, if he had thought it the Mass in *English*; nay, he had a quite other Thought about it; for being asked his Opinion of it, he told he approved of it, be-

(c) Spotswood, p. 70. (*) Petrie, p. 180. (d) Sp. p. 73.

 ing

ing in all Points agreeable to the Word of God: If he had made such a Declaration to Mr. *M.* he had surely condemned him for a Papist; tho' *Bonner* did not in the least take him for that. And now to trouble you no more with the *Scots* Reformers, those advanced being more than sufficient; yet (like those who keep their best Wine 'till the last) I shall end with *John Knox*, the greatest Authority I can produce in this Case; for he alone might satisfy Mr. *M.* but I am afraid I put him out of Court with him; however at all Hazards I like to tell the Truth.

(*e*) In his Admonition to the Professors of the Truth in *England*, he tells us he preached publickly in their Churches in Subordination to their Bishops, and before K. *Edw.* VI. In his Admonition to the Commonalty in *Scotland*, (*b*) he says: *GOD gave that Reverend Father in GOD*, Thomas Cranmer, *Strength to cut the Knot of devilish Sophistry.* In his Exhortation to *England* for their speedy receiving Christ's Gospel, dated *Jan.* 12, 1559, he calls the Church of *England* happy, *In that GOD, by the Power of his Spirit had destroyed the Yoak of her Spiritual Captivity*, &c. And a little after says, *That the Church of* England *in K.* Edward's *Days was a delectable Garden, planted by GOD's own Hand.* In his Letter to Q. *Eliz.* he thanks GOD, (*g*) *That it had pleased him out of eternal Goodness, to exalt her Head, to the Manifestation of his Glory, and the Extirpation of Idolatry.* This is not to say the Service Book is Idolatry, or Communion with the Church of *England* is unlawful. I could add a great deal more

(e) P. 52 (f) P. 51. (g) Hist. 224.

to

to this Purpose from him, but shall in the last Place, give you the Judgment of the Lords of the Congregation, from whom we may take the Mind of our whole Body of Reformers, Laity as well as Clergy, as we have it in the authentick Histories of those Times.

It is recorded by *Spotswood*, p. 140, *Knox*, p. 218, *Buchanan*, p. 604: *That* Kirkaldie *of* Grange *was sent by the Lords of the Congregation to treat of, and enter into a strict Confederacy with Queen* Elizabeth, *to forward the Reformation in* Scotland, *as it was in* England. Afterwards (*h*) *Buchanan* tells us, *That we being delivered from the* Gallican *Slavery by* English *Assistance, subscribed to the Religion and Worship of that Church*: The Prayers and Thanksgivings made use of in St. *Giles*'s Church *Edinburgh*, after the Pacification at *Leith*, *July* 1560, are a clear Demonstration of our ONENESS and SAMENESS then with the Church of *England*, as are also those in the *Scotish* Liturgy composed at that Time, and afterwards used in all the Churches of *Scotland*; which, for Brevity's sake, I omit to transcribe. At that Time we enter'd into a League with *England*, for the maintenance of the Doctrine and Worship of that Church; far different indeed from that accursed Covenant or Combination was enter'd into afterwards, for the Extirpation of that Church, even in Opposition to the King's lawful Authority; which we may come to enquire a little into in the Sequel.

And now to put all beyond the least manner of Doubt. The very first Step the *Lords of the Congregation* made towards the Reformation (as I have

(h) P. 714.

already

already said) was to appoint the Liturgy of *England* to be used: It was ordered upon the 23d of *Dec.* 1557. As we have it from (*i*) *Calderwood* and (k) *Knox*, and in his Words you shall have it. *The Lords and Barons, professing our Lord and Saviour Jesus Christ Convened frequently in Council, in which these Heads were concluded. First, it is thought expedient, advised, and ordained, that in all Parishes of this Realm, the Common Prayer be read weekly, on Sundays and other Festival Days, with Lessons in the Old and New Testament conform to the Book of Common Prayer.* (*l*) *Petrie* and (*m*) *Spotswood* give the same Account. I had hope of these four Historians, (three of them being your own) and the fourth of as good Credit as the other three, and so more than sufficient to prove this Matter of Fact; which you must take to be the Mind of the whole Protestant Part of the Nation at that time, both Clergy and Laity. For, if there had been but any one to have cryed out with you, that those Prayers were nothing but the Mass in *English*, sure some other of these forecited Historians would never have past it by in silence. Nay, how ridiculous is it to think, the Nation then would have been at so much Pains to turn out the Mass in *Latin*, only to have it in *English*. Indeed in my Opinion if the *Mass* be Idolatry, as you say it is, it had been better to have let it continue in *Latin*, than to translate it into *English*, it was less understood and so it could do less harm.

(i) Calderwood. *p.* 5. (k) Knox. *p.* 112. (l) Petrie. *p.* 129. (m) Spotsw. *p.* 117.

And

And now I come at last to the Authorisers, that I may not fail in any thing that I promised, and then I shall summ up the Argument.

Ed. VI. the Duke of *Somerset* then Protector, the venerable Clergy in Convocation, the Ministers of State, and the then Parliament, are sufficiently cleared of the Charge of Popery, by their so intirely settling the Reformation; but if any more be requisite, you may apply the Testimonies of the Foreign and *Scots* Divines beforementioned, and that will make it up. Q. *Eliz.* is sufficiently Vindicated by her restoring the Reformation after her Sister's Death. And K. *James* has given great Lustre to the same by his excellent Writings. The glorious Martyr *Ch.* I. was indeed sorely accused by the Schismaticks of *Britain* with being a Papist, for what end and how true, we came (tho' too late) by sad Experience to know, (Liturgy and Episcopacy being his Crimes;) and I'm easily able to Vindicate him if there were occasion, both by the Testimonies of foreign and domestick Divines; but his own most celebrated Writings, and dying Words, have put it beyond all Question. The Laws made by *Ch.* II. against Papists, and the Indulgences given to Whigs, notwithstanding their frequent Rebellions, are so recent, that I need say nothing of him. K. *James* VII. indeed was Popish, and the Rebellion in his Father's time obliging him to fly beyond the Seas occasioned it; however he was a great Benefactor to the Whigs, he gave them an Indulgence, and they thanked him for it at that time, tho' they changed their Mind a little afterwards, and became Ungrateful. As for those who governed since, you have nothing to say against them, so I need say nothing for them.

I have now gone through what I propoſed, without biding you take any thing on my Word. I have advanced nothing without ſufficient Authority adduced for it, and have directed you to the Book and Page. I have vindicated the Liturgy from being the ſame with the Maſs-Book, by letting you ſee that in ſeveral moſt material Points they differ. The Brevity I reſtricted my ſelf to, would not allow me to take Notice of all; but what I have done, is ſufficient to refute your bold, unjuſt, and ſcandalous Aſſertion, and eſtabliſh my own. As to the Compilers, I have put it beyond Queſtion. If the Maſs-Book, (as Mr. *M.* ſays) and the Service-Book be all one, it has been a ſtrange Piece of Madneſs for thoſe learned and pious Men to have ſuffered themſelves to be conſumed in the Flames, becauſe they would not part with the one and joyn in the other! Who could underſtand the Worſhip of the *Romiſh* Church better than they, who were educated in it, and were eminent for Piety and Learning before they left it? They were never branded, either with Madneſs or Ignorance, to ſuffer ſo much for Trifles. I have made it very clear that all our foreign Divines had a very different Opinion of it from Mr. *M.* They declared it free from the Corruptions of *Rome*, and agreeable to the Scriptures and Primitive Church, and ſeriouſly recommended the *Uſe* of it, which, to be ſure, they would never have done, if it had in the leaſt ſavoured of *Popery*; but they knew a little better what *Popery* was than Mr. *M.* does.

As to our *Scots* Reformers, I have proved they had their Education from the Church of *England*; to it in Time of Perſecution they fled; in it they ſerved, and with it on all Occaſions

they

they joyned, which surely they never would have done, if that Church either in *Doctrine* or *Worship* had been tainted with *Popery*. If it had been so, would ever the Lords of the Congregation, the Representatives of the whole PROTESTANT Part of the Nation, those who run all Hazards in *altering* the Constitution of the Church, and that to banish the *Mass* from *Scotland*? Would they, I say, by a publick Ordinance have established the *English Liturgy*, if it had been the same with the Mass-Book? It's impossible for a Man in his Wits ever to think it. I wonder where Mr. *M.* has made that Discovery that lay so long hid from the whole Reformed Church both at home and abroad. I am sure amongst them there were some that saw into these Matters farther than Mr. *M.* I know blind Horses are hardiest, but he would make me believe that a blind Man may imagine he sees what cannot be discovered by those who have their Sight, even tho' assisted by the finest Glasses.

I have now made good all I proposed with as much Brevity, Faithfulness, and Perspicuity, as was in my Power. And if I a Laick have proved my Part so clearly; you who pretend to be a Clergy Man should think your self much more bound to maintain what you preach from the Pulpit, a Place called the Chair of Verity. If it should lose that Name through your Fault, (as I think you have put it in Hazard) I do not know what Thanks you will get from your Brethren. I challenge you to make good what you said; I will take nothing on your Word hereafter (and I hope no body else will in Matters of Religion:) If you fail, I give you Warning. I will apply to the Judge Competent, to send me to the *Pulpit*, and

you to the *Plough*. In fine, as for this Point, I think it may be easy for any considering Reader to determine on which *Side of the Question* the greatest *Certainty* lies, *viz. Whether the* English *Liturgy and the* Roman *Missal be the same or not?* But now I will proceed to try if I can shoot you out of your own Bow, I will raise the *Cry* of *Popery* against you, without bidding you take any thing on my Word, tho' I assure you I have been at as much Pains to compare the Popish and Presbyterian Tenets, as ever you was to do the other; what I avouch, I shall prove from the Writings of the most famous Jesuits abroad, and the most zealous Presbyterians at home. For Brevity's sake I shall pass by several Things common to both, and shall only at present take under *my Consideration* your so much applauded Doctrine of the King-Deposing-Power, and your beloved Covenant: As to the first, I shall draw a Parallel betwixt the *Jesuit's* Doctrine in that Point and *you*. And as for the last, I shall compare it with the Holy League. As to the first.

Dom. Soto de Instit. & Jure says (m) *Kings receive their Power from their Kingdoms.* (n) Rutherford, *Royal Power is radically in the People.* This is the Foundation on which that damnable Doctrine is founded. A Doctrine unknown to the Apostles or Primitive Christians.

Pope *Urban, causa* 23. *q.* 5. *Can. Excommunicat. It's not homicide to kill any excommunicated Person.* It was such Bulls as these that gave Encouragement to the Murthers of the *Henries* the III. and IV of *France*.

(m) L. 4. Q. 4. A. 2. (n) Lex Rex p. 4. 10.

Buchanan

Buchanan de jure Regni, Ministers may excommunicate Princes, and a King after he is cast into Hell by Excommunication, is unworthy to live or enjoy Life upon Earth. And in consequence of that, and other such Doctrines was King *Charles* I. barbarously murdered by *British* Schismaticks.

(o) *Sion's Plea* advises us *To spare neither Father or Mother, if they stand in the Way to hinder the setting up of the Standard of JESUS CHRIST.* And a little after, *They miss'd cutting the* Basilick *Vein, none but that can cure the Pleurisy of State.* Which, in plain *English* is, we must *cut the King's Throat for the publick Good.*

This he *Verbatim* borrows from two Jesuits, *Guignard* and *Scribanius. Antiq. Theat. Honoris.* They say France *was sick, and they must cut the* Basilick *Vein to heal her.* And *Scribanius* blames them for committing a great Error, in that *they did not cut that Vein on* Bartholomew's *Eve* : That is, that they then omitted to cut the Throats of the King of *Navarre* and *P. of Conde.* Read the *Catechism composed for the Parliament-Army*, p. 14, 15, of the seventh Edition.

Altare Damasenum says, *All Kings have a natural Hatred against Christ.* Vind. Philadelphus : *He errs not much that says, in all Kings there is a mortal Hatred against the Gospel, &c. Royal Primogeniture gives no Right to Kings, except the People chuse them. Mene Tekel.* (p) I could advance a great deal more, were I not wearied wading so long in this stinking Puddle. Compare what I have said with what is said on that

(o) P. 240. (p) P. 10.

 Subject

Subject by *Doleman*, *Bellarmine*, *Suarez*, *Mariana*, *Sanctarellas*, &c. and you will find the *Presbyterians* have out-done their Masters the *Jesuits* in this unchristian Doctrine.

And now as to the Covenant, we may freely speak our Mind about it now, seeing it stands condemned by Act of Parliament, *Char.* II. *p.* 1. *Sess.* 2. *Cap.* 2 As for its Original, it has the same with the *Holy League* of *France*, they were both hatched in *Hell* and brought up by the *Devil*; they are Sisters of the same Mother, the younger as like the elder as one Egg is to another; the Elder was nurs'd by the *Jesuits*, and the Younger by the *Scots Presbyterians*; in that I am sure like *Simeon* and *Levi*, Brethren in Iniquity. In both you will find a Combination for mutual Assistance to extirpate Heresy (as they falsely pretended) without the King's Authority, and for that Purpose levying Forces, which both of them turned against the King; at last they both brought the same Fruit, *viz.* a Jealousy of their King's Religion without any Ground, and a War of Religion against them, who (tho' they were the same Religion) yet they would make the World believe both were Hereticks. A League with Strangers, and Armies raised in Kingdoms against their natural Princes, who had given them no other Provocation, but their too much Indulgence and Favour. Kings driven from their principal Cities, and the Fire of Civil War blown up by seditious Preachers. The Superstitious People made tributary to a few ambitious Rebels, weak Consciences instructed to cut the Throat of their Kings, and all that stood in their Way for the Love of God, and to gain Paradise. Frequent Fastings, redoubled Devotions, propheti-

cal

pal **Inspirations**, all to persuade the deluded Populace, that GOD favoured their **Rebellion** as his own Cause, and that their **Leaders** were directed by none but the Holy Ghost, and had no other **Aim**, but advancing the Kingdom of JESUS CHRIST, and they **both** at last brought two great Monarchs to untimely Death. I could instance in a great deal more such **Fruit**, as the **Grapes** of **Sodom** and **Apples** of **Gomorrah**, but what is advanced sufficiently proves the **Consanguinity** of the **Holy League** of the Jesuits, and the **solemn League** of the **Presbyterians**. I must be so just to them as to allow they were not so exactly alike one to another, but that a discerning Eye would find some Difference; but in this only, the one was for *maintaining* the Religion established by Law in *France*, which they imagined without Ground the King was to *destroy*. The **other** was enter'd into for **overturning** the Religion in *Britain* established by Law, which they saw their pious and religious King positive to *maintain*. Judge then, which of these were most innocent, or rather if the last did not both in its **Intention** and **Consequences** out-do the former.

That we had the Covenant originally from *France*, and that a Copy of it was sent over by that crafty Minister of State Cardinal *Richlieu*, is plain, when we consider the Letter sign'd by half a Dozen of our chief **Covenanting Nobility**, and sent by Mr. *Colvil* to him, and to the then Infant King of *France*, who was under the Regency and Management of that Minister, for his Assistance in their Rebellion. (*q*) And we

(q) Bibliotheca Regia, P. 294.

find

find the Covenanters by that Assistance, next Year with an Army in *England*. The Marquiss *de Rochfort* in his Memoirs tells us, *That he was sent Express from* France *to the* Scots *Army in* England *to encourage them*. And now I think I have made good to a Tittle what I took in Hand, *viz.* That the *Jesuits* and *Presbyterians* are united in the most damnable Doctrine of Killing and Deposing Kings; that your **Solemn League** and **Covenant**, by which these three Kingdoms were reduced to Slavery, and so much Blood was shed, was a Transcript of the **Holy League** sent you by your Brethren **Rebels** in *France*. Try if you can draw as near a Parallel betwixt the *English Liturgy* and the *Roman Missal*.

I am obliged before I put an End to this, to take Notice of yours, and some of your Followers of both Sexes unchristian Behaviour towards those in this Place, who retain to the Service of the Church of *England*: You and they are pleased to say, that all, or the greatest Part of them are giddy-headed, vicious, and scandalous Persons. That they have been so calumniated consists with my particular Knowledge; but the Charge being so unjust and scandalous, I need give you and them no other Answer, than the common Proverb, *That Dogs Bark as they are bred*. I do not believe all those of our Communion are Saints; there is good and bad, better and worse amongst them, as there are amongst others; but I would not have you force me on Recriminations. I cannot say of them, as *Pliny* the younger said of the *Christians* in his Time to *Trajan*, *That they met every Morning, and by most solemn Vows bound themselves to commit no Vice nor Wickedness*. Yet I am sure many of them do so;

and

and if notwithstanding these solemn Obligations, any of them are guilty of scandalous Practices, inconsistent with their Profession, they have much to account for: Tho' in the mean time, that neither adds to, nor detracts from the Orthodoxy of that Worship. Was not St. *Paul* a powerful Preacher? And yet in his Time there was an incestuous *Corinthian*. If you or any of your Tribe sower my Temper any more hereafter with that unhandsom Way of Dealing, you will force me to make an Enquiry that I am unwilling to do; and then perhaps I shall find even in the very Catalogue of your Saints a Black List of some guilty even of Beastiality, Incest, Murther and Rebellion. But I assure you this would be a very disagreeable Task. It's in your Power to prevent it, and I expect you will do it. I must tell you that that was the Way the heathen Philosophers of old treated the Christians, to bring Discredit upon their Religion. As we have it from *Justin Martyr*, *Arnobius*, and others of the Apologists; and indeed sometimes they retorted and compared Notes. If I should so treat you, I should but follow their Example, which would be sufficient to vindicate me: But I shall at present give you that civil Answer they gave them; Were there not standing Laws to punish them? *Why were they not convicted before the Judges, who were ready to hear Accusations brought against them, and to punish them according to those Laws.?*

Are those of the Episcopal Persuasion in *Aberdeen*, screen'd from the Punishments appointed by Law, for any Crime committed by them? Are there no Judges to be found that will hear an Accusation against them, and do Justice upon them?

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I was informed you was witness to the contrary not long ago; that you found Judges swift to hear, and ready to punish; yea, even to extend the Law, as far as it would bear, against them, as (I am informed) may in due time appear. Are there no Accusers, why do you not employ your Reverend Brother Mr. *T— B——n*, who in the last Process he managed, deserved so well of the **Good Old Cause**, that he never left the Court, nor gave the Judges Rest, Night nor Day, till he got its Enemies punished? Nay, he was so eager in his officious Sollicitations, that he forc'd a Judge (who was no Friend to the Defendants) to give him a very sharp Reprimand from the Bench, even to tell him, *That his Eagerness in that Prosecution, made him almost think he was not in a Christian Country.* You know where to get an Assise and a Clerk to the Process, I need tell you of neither, for I am told you was Witness to all. Mean time, I would give you, and all your Followers a Christian Advice: (r) *Before you behold the Mote in your Neighbour's Eye, take the Beam out of your own:* Consider whether you be in a State of Schism or not, (as it would not be hard to prove you are) and the Nature of that Sin; try if you be duly sent, examine your Mission, remember the Punishment God was pleased to inflict on him, who dared to put his Hands to the Ark to hold it up, even when it was a tottering. In the time of the famous fore-cited Martyr and Apollogist, *Justin, Crescens* the Philosopher traduced the Christians as atheistical and irreligious; the Answer he made *Crescens* was, *That he talked*

(r) St. Matth. vii. 3.

about

about Things he did not understand, and feigned Things out of his own Head, to comply with the Humour of his seduced Disciples and Followers, in reproaching the Doctrine of CHRIST when he did not understand it, he discovered a most wicked and malignant Temper, and shewed himself far worse than the most simple and unlearned, who are not wont rashly to determine in Things not known to them. Or if he did understand the Beauty and Excellency of it. He shewed himself much more base and disingenuous in charging upon it what he knew to be false.

SIR,

I *HAVE now done with what I proposed, I have taken Notice of the Injustice of your Charge on the* Orthodox Liturgy *by which we worship GOD; I think I have treated you all along with* good Manners: *But if you think fit to make any Reply, I am ready to defend what I have here asserted. I would have you duly to consider what Injury you have done to Truth, to the* REFORMATION, *and to the Character of a Minister which you unjustly pretend to; and instead of sitting any longer in the Seat of the* Scorner, *I would have you to stand on the Stool of* Repentance, *and a knowledge how far the Violence of a* Party Spirit *transported you, beyond either Reason or Religion; and I dare promise in the Name of those you wronged, you will find ready Forgiveness; but let me advise you for the future to follow the Exhortation of the Apostle,* Eph. iv. 25. Wherefore putting away *Lying,* speak every Man Truth with his Neighbour.

I am,

Sir,

Yours.

Some farther

CONSIDERATIONS

CONCERNING

Set Forms of Prayer, Episcopacy, Schism, &c.

THE foregoing *Letter*, in Substance the same that was sent, and carefully delivered into the Hands of *M. M*——*April* 16. 1715, had no other Effect (however well designed) than to provoke him to *breath out Threatnings* against the *Author*, and persist in his Calumnies against the *Liturgy*, not only from House to House, amongst such as have *Zeal* without *Knowledge*, but even from the *Pulpit*, which he continues to make the *Seat of the Scorner*, the common Shop of *Heterodoxy* and *Slander*, joyning with the Accuser of the Brethren, to misrepresent the Principles, and defame the Persons of all such as are not of his Way.

I was at first willing to believe that all his Virulence and Invective, proceeded from his Unacquaintedness with our *Excellent Liturgy*, and that he

he was rather led through *Ignorance* than acted with *Malice* in those unwarrantable Sallies of his *misguided Zeal*, and therefore I was not without Hopes, that when I made a just Representation of the Things he had mistaken, and set before him the Opinion of the *Reformers*, (for whom we are united in Esteem) that if he would not ingenuously retract, yet in regard to Truth he would for the future forbear, any such *Reflections* as he must know, were unjust and false. His delaying to give me any Answer, or adduce any thing in Proof of what he said, (to which I had invited him) helped to confirm me in this Expectation, till such time as I was informed from all Quarters of the Town, that he had resolved to confute me with Persecution, and my Reasoning with Railing, and as a full Evidence of the Liturgy's being Popish, *had pressed the Obligation of the* **Solemn League and Covenant**, *by which their Forefathers were sworn to extirpate POPERY*, &c. in consequence of which they had overthrown Monarchy, Episcopacy and Liturgy, which mutually support one another, and the beautiful Fabrick of a well ordered Kingdom.

Being thus disappointed in my Hopes of him, my next Concern was for the simple well-meaning People, who are liable to be easily led away by the *confident* Assertions of those *bold Pretenders* to Truth and Demonstration; and for their Sakes I have extended the Subject of the foregoing Letter, and have endeavoured in very plain Language to set before them some Considerations about *the Lawfulness and Expediency of Set Forms of Prayer, the* English *Liturgy, Episcopacy and Schism*; by which I hope to make appear to the Conviction of all who shall read without Prejudice, and

Byas

Byaſs to a Party, that the Cauſe of the Presbyterians againſt the Church is indefenſible, their Oppoſition unjuſt and *ſchiſmatical*, their *Ordination* null and *invalid*, and conſequently *ineffectual* for the Purpoſes of the *Evangelical Miniſtry* or Prieſthood; and that it highly concerns every one that ſeeks for Salvation, to adhere firmly to the *Orthodox* Communion, and to maintain *Catholick* Unity againſt the deſtructive Principles of *Schiſm*, *Sacrilege* and *Hereſy*.

I ſhall therefore begin with Liturgies, and prove, that ſince ever God had an Eſtabliſhed Church in the World, there were *Set Forms* of Devotions or Liturgies, in the *Jewiſh* Church before and ſince Chriſt, in the Chriſtian Church of all Ages, and that at this very Day all thoſe variety of Chriſtians in the large Circuit of *Chriſtendom* have their Set Forms of Prayer, which they do, and muſt uſe in the Worſhip of God.

Set Forms of Prayer were in uſe in the *Jewiſh* Church from their becoming a Church, after their coming out of *Egypt* 1500 Years before Chriſt. The firſt ſolemn piece of Worſhip we find recorded of them, is a Hymn of Praiſe compoſed on their Deliverance out of *Egypt*, which was ſung by all the Congregation *alternately*, by *Moſes* and the Men firſt, and next by *Miriam* and the Women, and it is impoſſible it could be ſo ſung, if it had not been a Set Form written down and read or gotten by Heart, by both the Men and the Women.

God himſelf who beſt knows his own *Nature*, and whoſe it is to preſcribe the manner of his own *Worſhip*, enjoyns a *Form* of Bleſſing the People to be uſed by the Prieſts for ever. *Numb.* vi. 23, &c. *Speak unto* Aaron *and unto his Sons, ſaith*

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the Lord, saying, on this wise shall ye bless the Children of Israel, *saying unto them, The Lord bless thee and keep thee, the Lord make his Face shine upon thee, and be gracious unto thee. The Lord lift up his Countenance upon thee and give thee Peace. And they shall put my Name upon the Children of* Israel, *and I will BLESS them.*

If any shall *object* this was not *praying*, but *blessing*, it is plain from the last Words, that it was *praying* to God for a Blessing.

Now if any are able to conceive a Prayer of themselves, we may well suppose it should be the *Priest*, *whose Lips should preserve Knowledge*, as saith the Prophet, *Malac.* ii. 7. yet they are prescribed a *Set Form* of blessing the People.

If it had been prescribed for the simple and ignorant Sort, it might here have been objected, that they that have not Gifts of their own, are permitted to make use of other Mens Compositions; but seeing it is prescribed to the *High-Priest* himself, nay, to *Aaron* the Eloquent, it strongly concludes for a *Set Form* of *Prayer* and *Blessing*, to be used in Publick by the most able and eloquent Divine.

Moses, a great Prophet, prayed so earnestly in private, that God said, *Let me alone* (*Exod.* iii. 32.) *that my Wrath may wax hot*, &c. yet used a *Set Form* in Publick, at the setting forward of the Ark, and at its resting, *Numb.* x. 35, and 36. *And it came to pass when the Ark set forward, that* Moses *said, Rise up, Lord, and let thine Enemies be scattered, and let them that hate thee flee before thee*; and when it rested he said, *Return, O Lord, unto the many Thousands of* Israel. Let none pretend to be more able than he, whose Gifts were so unspeakably great, that it is said, *Josh.* xxiv. 10.

There

There arose not a Prophet since in Israel *like unto* Moses.

Holy *David*, a Man after GOD's own Heart, by the Inspiration of the holy Spirit, did indite and form many Psalms and Prayers for the use of the publick Congregation, as is to be seen by their Titles, as *Psalm* 102 is called *A Prayer of the Afflicted.* The 92, *A Psalm or Song for the Sabbath day.* The 90, called, *A Prayer of* Moses *the Man of God*, used in their Service in the Wilderness, when they were destroyed for their Idolatry and Disobedience.

And such proper Forms of Devotion are the Psalms. That the *Hymn* which our Saviour sung after his last Supper, before he went into the Mount of *Olives*, is by the greatest Masters of Tradition, said to be that which the *Jews* used at the Feast of the *Passover*, and called by the Rabbins *Hallel*; that is, from the beginning of the 114th Psalm to the end of the 118th, containing five Psalms, and these material Points. (s)

1. Their coming out of *Egypt*. *When Israel came out of Egypt*, &c. *Ver.* 1.

2. The dividing of the Red-Sea. *The Sea saw that and fled*, &c. *Ver.* 3.

3. The giving of the Law. *The Mountains skipped like Rams*, &c. *Ver.* 4.

4. The Resurrection of the Dead. *I will walk before the Lord in the Land*, &c. *Psal.* cxvi. 9.

5. The Sufferings and Glories of the Messias. *The Stone which the Builders refused, Psal.* cxviii. 22.

Psalm 88 is called a Psalm for the Sons of *Ko-*

(s) F. Luc. Burgens. in locum. Lightfoot, *Vol.* II. *p.* 459.

rah

rah to the chief Musician, made by *Eman* the *Ezrahite*, who was *David's Seer* or *Prophet*, as we read, 1 *Chron.* xx. v. 25. A Man so wise, that when the Wisdom of *Solomon* is commended it's said, 1 *King* iv. 31. *That he was wiser than* Ethan *the* Ezrahite, *&c.* The 89 *Psalm* is by *Ethan* the *Ezrahite*, who is said, 1 *Chron.* xv. 19. to be one of the *Singers* of the Sanctuary or Tabernacle. 1 *Chron.* xxix. When good King *Hezekiah* restored Religion, and made a solemn Offering to the Lord, he commanded the *Levites to sing Praises* unto the Lord with the Words of *David* and of *Asaph the Seer*, Ver. 30, which is called *Ver.* 27. *The Song of the Lord. Hosea* xiv. 2. The Lord by this Prophet prescribeth to the People a *Form of Prayer* to deprecate his Vengeance which was ready to be poured on them; and, upon their Application to him in these Words he promiseth to hear and deliver them. *O* Israel, *return unto the Lord thy God, for thou hast fallen by thine Iniquity.* Take with you Words, *and return to the Lord.* Say unto him, *Take away all Iniquity, and receive us graciously, so will we render the Calves of our Lips*, &c.

The Prophet *Joel* giveth us a *Set Form* of *Litany* and *Deprecation*, Chap. ii. Ver. 12. *Thus saith the Lord, turn ye unto me with all your Hearts*, &c. v. 17. *Let the Priests, the Ministers of the Lord, weep between the Porch and the Altar, and let them say, Spare thy People, O Lord, and give not thine Heritage to Reproach*, &c. The *Liturgy* of the *Jews*, with some Additions and Alterations made by *Esdras* after the *Babylonish Captivity* continued 'till our Saviour's Time, and His and the Disciples constant Attendance on these *stated Devotions* of the *Jews* is a sufficient Approbation of them by him

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As is excellently well observed by that *Noble* and *Learned French Protestant, L. du Pluss* : (t) " That " the Apostles were not sent to destroy the pure " Worship of GOD that was in the Synagogue " of the *Jews*, which they therefore retained " (after CHRIST's Example) in so far, as it " was consistent with the Gospel Dispensation ; " and therefore tho' they changed the Sacrifices " and Sabbath, CHRIST being the Substance " adumbrated by the one, and the LORD's " Day to take Place of the other, yet the Ser- " vice it self in other Particulars they did con- " tinue, and by this means some Harmony has " been observed betwixt the *Jewish* and *Christian* " Services.

Another learned Protestant, *P. Fagius*, treating of the *Jewish* Form observes: " That the " first Part of their Service was a Confession of " the Sins of the People ; after that some " *Psalms* of *David* were sung ; as also some others " of *Esdras* ; after that they had their Lessons " out of Law, for that End divided into 54 " *Sections* ; next Lessons out of the Prophets, " divided into the like Number of *Dimissi-* " *ones*, that there might be a Part of both " read every Sabbath, and all once a Year " Then a general Prayer for the Necessities " both of *Church* and *State*, *publick and private*, " and in that many Particulars ; and after all " the *Archisynagogus* blessed the People and dis- " missed them". This learned Author makes it appear, that the *Jews* had always a constant settled Liturgy ; and we see by the Account he

(t) De Missa, l. 1. 3.

gives

gives of it, that in some Things it agrees with the *Christian Liturgies*.

Studying Brevity, I shall pass by the many other Authorities that might be brought for establishing what I have advanced, and shall restrict my self to what a learned *Member* of the *Presbyterian Communion*, the great Antiquary Mr. *Selden*, in his Notes on *Eutychius* from the ancient Records of the *Jewish* Nation, says: " That " certain Forms of praying which were to be " used by every one daily by Law or received " Custom were instituted by *Esdras* and his " Consistory; that the *Jews* about the End of " the Captivity had their ancient Manners, as " well as Laws, so depraved, that without a " Master they were neither able to pray as they " ought; nor had Confidence so to do. There- " fore for the future, that they might not re- " cede in the Matter of their Prayers, through " Corruption of their Expression, or through " Ignorance, from that Form of Piety command- " ed them by GOD; this Remedy was ap- " ply'd by the Men of the great Synagogue. " *Esdras* and his hundred and twenty Collegues; " That of this Kind there were eighteen *Prayers* " or *Benedictions*, called, composed, or *appointed* " *Prayers*; the three first of these and the three " last respected the Glory of GOD; the " twelve intermediate, respected these principal " Things that were necessary either for the " whole People, or every particular Man.

And the learned Dr. *Hammond* observes, that our Saviour did so design his Prayer, as set down in St. *Matth.* vi. " That the three first Branches, " and the Conclusion, which may pass for other " three, refer to the Glory of GOD, and the

when one came unto him to be directed in the way to eternal Happiness, he readily instructs him: *If thou wilt enter into Life keep the Commands.*

According to the Importance of the Questions, so are his Answers; from whence we may believe, and conclude, that the Request the Apostles made to be instructed in a *Form of Prayer* was very *acceptable*, and the *Form* our LORD prescribed was most *perfect*. And it's worth our Consideration, that when the Disciples came for an Increase of their Faith, St. *Luke* xvii. 5. He gave them no *Form of their Faith*, but left that to be given to his *Church* thro' the *Holy Ghost*, to be afterwards poured out upon them; but that all the Christian World might put up their Desires in the same Words, and speak the same Language, he frameth that *Form* and compleat Prayer, which we call *The LORD's Prayer*. He who is the Word of the Father, who, as GOD, knew best what Petitions would be pleasing to GOD, and as he was *Man* knew what Petitions were not suitable for Men, prescribed this incomparable *Form*, that we might have Hopes to obtain our Requests, and be accepted with our Heavenly Father. St. *Matth.* vi. 9. *After this manner pray ye:* St. *Luke* xi. 2. *When ye pray, say, OUR FATHER.* A Prayer which is a most *compleat Form* of it self, and also a most *exact Rule* and *Pattern*, according to which all other Prayers should be made.

This has been used in all Ages of the Church, not only as a *common* Part of her Prayers and Service, but as the chief and fundamental; the *Ground* whereupon she builds, the *Pattern* whereby she frames and perfects all the rest of her heavenly Devotions, as may be seen by the *Li-*

turgies

turgies of all Christian Nations. And tho' Men should be endued with the *Understanding*, and speak with the *Tongue* of *Angels*, yet, Words so pleasing and acceptable to the Ears of *GOD*, as those which the *SON* of *GOD* did compose, cannot possibly be uttered.

Obj. If it should be objected that it is rather a *Pattern*, according to which we are to form our Prayers, than a *Prayer*, because by St. *Matth.* it's said, *After this Manner pray ye.*

Answ. 1. It's by St. *Luke* said, *When ye pray, say* —— *Our Father*, &c.

2. As some Weights and Measures which are most exact in their Kind, being made or appointed for Standards, do not therefore lose the Nature of Weights, or Measures, but are rather warranted and valuable; so the *LORD's Prayer* by being made a *Pattern*, is thereby commended to us to be the most *absolute Form of Prayer* in the World.

St. *Matth.* xxvi. 39. Our Saviour prayed, *O my Father, if it be possible, let this Cup pass from me, nevertheless not as I will, but as thou wilt*; and Ver. 44. he prayed the third Time, saying the same Words. St. *Luke* xxiii. 46. *Father, into thy Hands I commend my Spirit*, the Words of the Holy Ghost, *Psal.* xxxi. *Ver.* 5. and with little Variation used by St. *Stephen* in giving up his Soul to CHRIST. *Acts* vii. 59. The Blessing with which our Saviour was saluted in his publick Entry to *Jerusalem*. St. *Matth.* xxi. 9. *Blessed is he that cometh in the Name of the Lord*, is taken from Psal. cxviii. 26.

It's certain from the Question of the Disciples, that St. *John Baptist* had prescribed a Form to his Disciples. St. *Luke* xi. 1. *Lord, teach*

us to pray, as John *also taught his Disciples.* St. *Paul*, and the other inspired Apostles use the same Form of *Salutation* and *Benediction* in most of their Epistles. In the beginning, *Grace, Mercy, and Peace from God our Father, and the Lord Jesus Christ.* The Prayer at the End. *The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you all. Amen.* St. *John* represents the glorified Saints in Heaven singing the *Song of* Moses, *the Servant of God, and the Song of the Lamb.* Rev. xv. 3. The Song of Triumph, when the *Israelites* were saved from the Hand of the *Egyptians*, who were swallowed up in the red Sea, *Exod.* xv. 1.

These few Instances may be sufficient to prove that Set Forms are warranted by the Word of GOD, and were practised both by the *Jewish* and *Christian Churches.*

I shall therefore answer the Objections of our Adversaries, and shew the Inconvenience of the contrary Practice.

Obj. Their first grand Objection is, that praying by a *Form* is a stinting of the Spirit.

Answ. If praying by a *Form* is stinting the Spirit, then CHRIST stinted the Spirit by prescribing the *LORD's Prayer*, which I have proved was appointed to be used as a *Form*; but to say this would be absurd.

2. If he that prays the common and known Prayer out of a Book stints the Spirit, then he that prays *Extempore* stints the Spirit of all that joyn with him; for they are limited to his Words and Sense, and so his *Prayer* is a *Form* to them. For if their Minds go along with him, they pray the same Prayers that he doth, and neither more nor less. Now why should the

People

People be tied to the Prayers of the *Minister*, and not rather to the Prayers of the *Church*, publick and known, composed by the Assistance of the Spirit of GOD, and so better suited to the Wants of a People than the *extempore Effusions* of any can pretend to be? The *extempore Prayer* is a Form to every one but the Person that speaks it, and is as much stinting the Spirit, as the Publick Common Prayer is, unless they will pretend to know before-hand what he is to say.

3. The Phrase of *Stinting the Spirit* is new and unheard of, and seems devised only for this Purpose, to perplex the Minds of the Ignorant and Doubtful. That which comes nearest to it in Sound or Signification is 1 *Thes.* v. 19. *Quench not the Spirit.* Which is not to be restrained to the particular Duty of Prayer, as if in that respect only the Spirit could be quenched, but that (as all the Good we do, is by the Holy Spirit, *who, worketh in us both to will and to do*, we fail not to lay hold on all Opportunities to do what we are taught is our Duty. A like place is *Eph.* iv. 30. *Grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption.*

Obj. A second Objection. 1 *Cor.* xiv. 15. *I will pray with the Spirit, and I will pray with the Understanding also.*

Answer. It follows in the same Verse, *I will sing with the Spirit, I will sing with the Understanding also.* So that this Text makes no more for *extempore Prayers* then *extempore Psalms* in the Sense that our Adversaries contend for; and it is indeed very strange that they should take it for *Prayers*, and not allow its Obligation to be as great with respect to *Psalms*.

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If Set Forms are not *praying* with the Spirit, neither are *David's Psalms*, many of which are less applicable to the Christian Worship than the approved *Liturgy* we use. So that *singing* and *praying* with the Spirit, must signify the Intention, Fervour, and Devotion of the Spirit, in Prayer and Praises, that the Heart and Affections accompany our Words and Expressions, which is the Life and Soul of the Sacrifice.

2. When the Apostles desired Christ to teach them to pray, he did not teach them to pray *by the Spirit* in their Sense, who think speaking *extempore* without Pre-meditation whatever comes into their Mind, only praying by the Spirit; but he prescribes them a *Set Form*, and having also instructed us that God is a Spirit, and that *such as worship him must worship him in Spirit and in Truth*; we are assured that praying by a *Form* is not contrary to the Nature of a spiritual Worship, but that those who pray with *hearty Affection* and Zeal, *pray by the Spirit* in the Use of a *Set Form* of Words. *When ye pray, say, OUR FATHER*, so that the Set Form may be certainly prayed by the Spirit, else it had never been commanded to be used by our Saviour CHRIST.

To pray by the Spirit signifies these two things.

1. The Inspiration of Words and Matter, 2 Pet. i. 21. *The Prophecy came not of Old time by the Will of Man: but holy Men of God spake as they were moved by the Holy Ghost.* In this Sense no doubt many did *pray* and *sing* in the publick Assembly during the continuance of the Gifts of Tongues and Miracles. *Tertul:*

2. Praying

2. Praying by the Spirit signifies to pray by the Direction and Assistance of the Spirit. *Jude* 20. *But ye, beloved, building up your selves on your most holy Faith, praying in the Holy Ghost.* Rom. viii. 26. Likewise *the Spirit also helpeth our Infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh Intercession for us with Groanings which cannot be uttered.* Eph. vi. 18. *Praying always with all Prayer and Supplication in the Spirit, and watching,* &c. So that *praying* by the Spirit is with the *Assistance* of the *Spirit*, the inward Motions and Impulses thereof, carrying forth our Affections with Zeal and Fervency, farther than *Nature* enables them; and so the holy Spirit may be said to be the Author of our Prayers, because, he it is that cleanses the Thoughts of the Heart, raises the Affections of the Soul, and sanctifieth Soul and Body, to be a *living Sacrifice acceptable to God.*

The Apostle witnesses that every adopted Child of GOD hath the Promise of these Assistances of the *Holy Ghost*, that when he applies his Heart to seek the Lord and call upon his Name, the holy Spirit by his Grace enables him to make powerful Supplications with Sighs and Groans which cannot be uttered. *Gal.* iv. 6. *And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying Abba, Father.*

The *Spirit* of *Prayer* consists in a fervent Application of the Mind to the thing desired, and to God of whom we desire to obtain it. And God will as soon hear us when we draw near to him with Words of a *publick* Composure, as our *own*, if our *Heart* be equally *present*. Every good Christian is not able to conceive a

Prayer of his *own*, who yet can pray fervently and heartily by a *Form*.

And as for the *publick* Prayers in a Congregation, it's certainly much more reasonable that the Minister should be regulated by the Church, that 1 Cor. iv. 32. *The Spirit of the Prophets should be subject to the Prophets*, than that *the whole Congregation* should be *stinted* by his *private Spirit*. In this great Affair the publick Worship, the Command of the Apostle should take place. 1 Cor. xiv. 26. *Let all things be done to edifying*. And certainly when a Congregation is well instructed in a *well composed Liturgy*, a *Form* of *sound Words* suited to the several Parts of Christian *Worship*, they come before-hand prepared to joyn with their Tongues and Hearts, and such Service is more properly their *Common Supplications*, and the Prayers of every particular Person who joyns in them than the *extempore Prayers* of the Minister, of which they know nothing till they hear them pronounced; for if they heard them from him before, they become a *Form*, and then the Question will not be *if Set Forms are lawful*, but which is the *best Form?* that of the *Church*, or this private Person.

To worship God in a *Form of Prayer*, is to agree before-hand what things are to be sought of GOD, and in what manner we are to seek them, and if *two or three* have a Promise *of being heard*, how much more when the whole Church agrees in the same things? S. *Matth.* xviii. 19. *Again, I say unto you, that if two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father. For where two or three are gathered*, &c.

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Such a *Service* must be *reasonable*, *holy*, and *acceptable*, when the Church with whom Christ has promised *that he will be present to the end of the World.* S. Matth. xxviii. 20. provides (by the Assistance of his blessed Spirit) *sound Words*, in the use of which, the *Heart* is inflamed, and the *Mind* instructed. Such as the wise Preacher advises us to, *Eccles.* v. 1, 2. *Keep thy Foot when thou goest into the House of the Lord, and be more ready to hear than to give the Sacrifice of Fools, for they know not that they do Evil. Be not rash with thy Mouth and let not thine Heart be hasty to utter any thing before God, for God is in Heaven, and thou upon Earth, therefore let thy Words be few.*

Experience shews us, that they who use *extempore Prayers* transgress this Rule; and all the *Pretences* they make to the *Spirit*, are but so many Reproaches and *Blasphemies*, if they make him the Author of such incoherent Rhapsodies of Nonsense as they frequently vent. For,

1. It is not to be supposed the Minister's *Mind* can be devoutly fixed on GOD, whilst his *Imagination* is racked in inventing what next to say; and to supply the defect of new Matter, the same thing is often sought in different Words; the tremendous Name of GOD is frequently called on, to make up the Sentence, and protract the Prayer; many *Tautologies*, frequent Repetitions, frothy and dry Expressions, new and uncouth Phrases, *&c.* are made use of.

2. The *extempore Prayer*, such as it is, is a *Form* to the People as I have before observed, a *Form* they know not till they hear it, and therefore not their Prayers but the Ministers; they have not so much as the Privilege of saying *Amen*, they have not the Exercise of Tongues or

Voice, or any part in it, but that they heard it, but if the Minister's Voice was low, or they at a Distance, and a Word was lost, all they can do is to give an implicite Assent to it; they pray, as he prayed; or they meant to pray, as he should pray.

From this it follows, that the crude, raw, undigested Notions of *young*, *ignorant*, or *wicked* Persons, being put in Place of *Prayer*, the Peevishness and Passions of Men being vented, amongst many of them, wise Men are tempted to abhor the *Sacrifice*; the Wicked are encouraged to Scoff and Blaspheme, and the Sober and Well-disposed are disappointed of the Comfort that attends drawing near to the LORD with a *Devotion* suitable to his *Majesty*, and the Condition of *Mankind*.

Obj. But they object to us, that a School-boy, or any Person that can read well is able to read the *Liturgy*, and that this way of *praying* encourages Ministers to be lazy.

Answer. There are many other things for a Minister to do (if he will discharge his Duty with a good Conscience) besides Studying to *Pray*. For,

1. If he attains it by Study or Art, it is not *praying by the Spirit*, as the People are made to believe it is.

2. That any Person that can read well may be a Minister, does no more follow, than that every Person that can pray *extempore*, (in which many amongst them are ready enough) is fit to minister amongst them. A Butcher might have killed a Lamb or a Sheep under the Law, as well as the Priest, and this was no Disparagement to a Priest then, no more is it now, that another

can

can read as well as they; it being the Designation and *regular Ordination* and Appointment to that *Office* that makes a *Priest*, and not Abilities alone: For Heb. v. 4. *No man taketh this Honour to himself, but he that is called of God as was Aaron*; and according to this divine Law, no Person amongst the *Dissenters*, so much as pretending to an *extraordinary* Call, and wanting the *ordinary* regular Succession of *Episcopal Ordination* to the Ministerial Office, no *Sacerdotal* Authority is found amongst them, which makes their Worship not only imperfect and unsuitable to the Dignity of the *Christian Religion*, but Sinful and Schismatical, as I shall prove hereafter.

Having now established the Lawfulness and Expediency of Set Forms from the Practice of the *Jewish* and *Christian* Churches, from the holy Scriptures of the *Old* and *New Testament*, the Practice of holy Men before *Christ*, from the Precept and Example of our *Blessed Lord*, and answered such Objections as are usually brought by the Adversaries of Order and the *Form of Sound Words* we are commanded to keep to; I shall proceed to shew the uncontested Practice of the *Christian Church* from the Days of our *Saviour* to this *present* time.

That the Christian Church, generally in all *Ages* and *Places* hath made use of Publick and *Set Forms* of Prayers, appears by the *Liturgies* yet extant; whereof some bear the Names of the Apostles, as of St. *James* and St. *Peter*; some of the *Greek* Fathers, as St. *Chrysostom* and St. *Basil*; some of the *Latin* Fathers, as St. *Ambrose*, St. *Gregory*, and St. *Isidore*, as we may see from *Egesippus*, *Justin Martyr*, *Tertullian*, the *Laodicean* and *Milevitan* Councils, *&c.* The Apostle St. *James*, from

from his *Liturgy* for the first Christians at *Jerusalem*, was called *Liturgical*; the *Latin* Church takes her *Liturgy* from St. *Peter*, the same with that of St. *Clement*, which he hath in the Apostolical Constitutions. St. *Dionys.* declares the Parts, Rites, and Ceremonies of the *Liturgies* in those times. St. *Justin Martyr*, St. *Cyprian*, St. *Epiphanius*, St. *Cyril* of *Jerusalem*, and others of those primitive Times do mention the most principal Parts of this Liturgy, and the Liturgies of St. *Ambrose* and St. *Gregory* are grounded on it.

In the *Greek Church* the *Liturgies* of St. *Basil* and St. *Chrysostom* are now in use. *Proclus* Bishop of *Constantinople*, An. 430. in his Book *de traditione divinæ Liturgiæ*, affirms that many immediate Successors of the Apostles did explain the Mysteries of the *Liturgy*; amongst others he names St. *Clement*, and tells us that St. *Basil* the Great, about the Year 370 compiled his *Liturgy*, and about 30 Years after St. *Chrysostom* published his. He treats largely of both, affirming also, that as St. *Basil* did rather contract the precedent *Liturgies*, so St. *Chrysostom* did contract or abbreviate St. *Basil's* for the Ease of the People, and that both did take their Platform from what they had *received* from the *Apostles* and their *Successors*. And the said *Proclus*, who lived but 30 Years after St. *Chrysostom*, expounds every Part of them, and shews that they were not newly invented, but that whatever was found in the Substance, Rites, Ceremonies, or Parts of them, was also to be found in the other Writings of the same *Holy Fathers*. The like has been done by *Michael Syngellus*, *J. Damascenus*, *Marcus Ephesinus*, *S. Germanus* Bishop of

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ſtantinople, *Nichol. Cabaſilas*, *Maximus*, Cardinal *Beſſarion*, &c.

The *Liturgy* of St. *Mark* is made uſe of in the Church of *Alexandria* to this very time, on ſome certain Days. The *Liturgy* of St. *James* is cited by the General Council in *Trullo*, πενθέκτη, to confute that Error of the *Armenians* (who through a Miſtake of ſome Words of St. *Chryſoſtom*, wherein he condemns the Hereſy of the *Hydroparaſtatæ* who adminiſtred the *Euchariſt* only in *Water*) were accuſtomed to hold the oppoſite Extreme, and adminiſter an *unmingled Chalice* only Wine. The Council declares, that it was the Cuſtom of Holy *Chryſoſtom* in his own Church, to celebrate in the *mixt Cup* of Wine and Water, according to the conſentient Cuſtom of the whole Catholick Church, and ſays, that "*James*, the Brother of our *Lord Chriſt*, "according to the Fleſh, to whom the Epiſco-"pal Throne of the Church of *Jeruſalem* was "committed, and *Baſil*, the Biſhop of *Cæſaria*, "who was famous all over the World, had in "their ſeveral *Liturgies* taught and preſcribed "that *Wine and Water were to be mixed in the Sa-"cred Cup* for the *Euchariſtick Sacrifice*. (*a*) That the Council of *Carthage* had decreed the ſame thing. (*b*) Then the Council proceeds to *Enact*, (*c*) "That "if any Biſhop or Prieſt does not adminiſter ac-"cordding to the *Apoſtles Appointment*, and does "not mix Water with the Wine when he offers "the immaculate Sacrifice, he ſhould be depoſed,

(a) Vid. Concil. Labb. & Coſſart. Tom. 6. *p*. 1156, 1157. (b) Concil. Carthag. III. Can. 24. An. Dom. 397. (c) Ibid. Tom. 2. *p*. 1169.

one

" as one that makes an imperfect Representa-
" tion of the Mystery, and innovates upon
" what was *delivered.*

St. *Cyril,* (*a*) Bishop of *Jerusalem,* Ann. 350. who had been at the First General Council of *Nice,* gives us an Abstract of the *Liturgy* then in use, which was that of St. *James* before cited. " Therefore do we recite this Seraphick Theology delivered to us, that in that cælestial " Hymnody we may communicate with the " *Heavenly Host,* and thus by such kind of " Hymns sanctifying our selves, we *pray* the " most benign God, that he will send out his " *Holy Spirit* upon the proposited Elements, " that it may make the Bread *the Body of Christ,* " and the Wine *the Blood of Christ.* For certainly, whatever the Holy Spirit doth touch, it " is sanctified and *changed.* Then after that " spiritual Sacrifice, that unbloody Worship is " done (that is, *after Consecration and Oblation,* " *in Commemoration of the Passion of Christ*) over " that very Host of *Propitiation* do we obsecrate " God for the common Peace of the Churches; " for the Tranquillity of the World, for Kings, " for their Armies and Confederates, for the " Sick and Afflicted, and in fine for all who " need help. We *commemorate* also those who " have fallen asleep before us. First the Patriarchs, Prophets, Apostles, Martyrs, that " God at *their Prayers* and *Deprecations* would accept *ours.* Then we pray for the Holy Fathers and Bishops *deceased*; and lastly for *all* " who are *deceased* amongst us, believing it to

(a) Cateches. Mystagog. 5.

be

" be a very great Help to the Souls, for whom
" the *Obsecration* of that tremendous *Sacrifice*,
" which is placed on the *Altar*, is *offered*.

I have been the longer in this Quotation, because it so fully represents the *Liturgy* of the Antients at that time; agreeable to which the *Liturgies* of this present time ought to be examined and reformed.

St. *Jerom* speaking of the *Amen* of the antient Christians, says that it was so unanimous and loud that it represented Thunder (*ad similitudinem Calestis tonitrui AMEN reboat.*) *Ausonius* says, they did the same in King *David's Psalms*.

Consona quem celebrant modulati carmina David,
Et responsuris fecit Aera vocibus Amen.

The celebrated Historian *Socrates* (*a*) gives us a very remarkable Account of the Institution of singing *Psalms* or Hymns *alternately* in the Church. "That *Ignatius* the third Bishop of *Antioch*
" after St. *Peter* (by whose Hands he was made
" a Bishop) saw a Vision of Angels *alternately*
" singing Psalms and Hymns of Praise to the
" Glory of the sacred *Trinity*, and therefore
" did *prescribe* to his Church of *Antioch* this
" *Form* and Manner of praising God, which
" he had thus seen in the Vision; from whence
" the same *Custom* came to be received in all o-
" ther Churches. This Holy and Apostolical
" Bishop suffered *Martyrdom* at *Rome* in the
" third Persecution under *Trajan*, A. 107. be-
" ing torn by wild Beasts in the Amphitheater.

(a) Hist. Eccl. lib. 6. cap. 8.

 " He

" He was ſtiled *Theophorus*, and calls himſelf ſo " in his Epiſtles, as is ſuppoſed, becauſe he was " that *little Child* mentioned in the Goſpel, " which Chriſt took up in his Arms, when he " would teach his Diſciples *Humility*, by the " low Character of *Childhood*. He was famili- " arly converſant with the Apoſtles, and nouriſh- " ed up together with them; and by (*a*) *Ori-* " *gen*, (*b*) *Iræneus*, (*c*) St *Chryſoſtom*, (*d*) *Theo-* " *doret*, and all the Fathers eſteemed as a moſt " *Divine* and Apoſtolical Perſon, of extraordina- " ry *Zeal*, vaſt *Charity*, and moſt clear *Apprehen-* " *ſion* of *divine Things*, Devout and Religious e- " ven to a *Miracle*.

I thought it proper to give my Reader this Account of holy *Ignatius*, that as his Authority has been ever of great Weight in the Chriſtian Church, next to the *Canonical* Scriptures, ſo it may have a proportionable Influence and Regard in this Controverſy, and that of *Epiſcopacy*, where I ſhall have occaſion to uſe it.

St. *Hippolitus*, Biſhop and Martyr, who ſuffered *A.* 230. in his Book concerning *Antichriſt*, makes the Abolition of *Liturgies* a Mark of *Antichriſt*, and conſequent of his Coming; for he ſays, " Then Churches ſhall be made like Sta- " bles; the precious Body and Blood of Chriſt " ſhall not be had; *Liturgies* ſhall be extinguiſh- " ed; the ſinging of Pſalms ſhall ceaſe; the " reading of the Scripture ſhall not be heard, " *&c.*

(a) Hom. 6. in Luc. (b) Lib. 5. adv. Hæreſ. c. 28. (c) In Ignat. encom. Tom. 5. Edit. Savil. p. 499. (d) Dialog. 1.

St.

St. *Cyprian*, the famous Bishop of *Carthage*, who suffered Martyrdom, *A. D.* 260. *De Orat. Dom. Ser.* 8. says, "We have a common and "publick Prayer for all the People.

Cardinal *Bona*, and *Cassander*, give us a large Account of *Liturgies*, of the *Ambrosian* used at *Milan*, the *Mozarabick* used in *Spain*, and that Part of *France* called *Gallia Narbonensis*. I am told the *Mozarabick* is used in some particular Churches in the City of *Toledo* at this Day. Dr. *Lloyd*, late Bishop of *Worcester*, in his Historical Account of the *Church Government of* Britain, mentions their having the *Liturgy* called *Cursus Gallorum* of St. *Martin* Bishop of *Tours* in *France*, who died 401. That *Ninian* saw St. *Martin* in his Journey to *Rome*, and lived sometime with him; he afterwards introduced his Discipline into *Scotland* and *England*, where Venerable *Bede* tells us there was an old Church at *Canterbury* dedicated to St. *Martin*, whilst the *Romans* lived in *Britain*. *Adamn. in vita Columb.* says, he brought his *Monastick Institution* into the Isle of *Hy*, where in the *Sunday* Offices there was wont to be a Prayer in *Commemoration* of St. *Martin*. That this *Gallorum Cursus* was used every where in *Britain*. Vid. *Usser.* de *Primord. Eccl. Brit.* p. 343.

I might adduce a great many Testimonies to prove the use of *Liturgies* in latter Ages, but this being acknowledged by our Adversaries, we shall now Sum up the Evidence, that it may appear whether I have sufficiently proved what I undertook, viz. *That the Church of God in all Ages had* Liturgies *or* Set Forms of Prayer, &c. *which they made use of in their publick Worship.* That the *Jewish* Church had such I have pro-

ved from the *Old* Teſtament, and from the *New* that the Church in our Saviour's time had ſuch; and for the Ages immediately following, eſteemed moſt pure, I have brought the Teſtimonies of moſt holy Biſhops and Martyrs who lived in them: So that according to the famous Golden Rule of (*a*) *Vincentius Lyrinenſis*, being *always*, *every where*, and *conſtantly* uſed, they have all thoſe Qualifications that are neceſſary to eſtabliſh a Truth, and ſuch as nothing but a *Schiſmatical* Oppoſition to Orthodoxy and good Order can contradict. Have we any better Authority *ab extra* for the Scriptures, to diſtinguiſh thoſe that are Canonical from ſuch as are not, but the Teſtimony of the Church? Was it not by the Evidence of the Fathers that our firſt *Reformers* placed ſuch Books in the Claſs of *Apocryphal*, as had not the Qualification of others? St. *Hierom* ſays, *Hæc ſunt quæ Patres intra Canonem concluſerunt*, theſe are the Writings which the Fathers have concluded within the Canon: And *Ruffinus*, *Hæc nobis a patribus tradita*, theſe are delivered to us by the Fathers. If the *Teſtimony* of the *Fathers* was of ſuch Prevalence in ſo great a Matter as to ſettle (primarily at leaſt) the Canon of Scripture, upon which the *Chriſtian Religion* ſo much dependeth, I think it ought to have the ſame Weight in the preſent Controverſy and all others, where this Rule of *Univerſality*, *Antiquity*, and *Conſent* can take place.

To the ſame purpoſe is the Rule given by (*b*) St. *Auguſtin*. " We are not to doubt, or

(a) Cont. Hæreſ. l. 1. cap. 1. (b) Lib. 7. contra Donat.

" call

"..call in Question those things which the "whole Church thro'out the World doth use; "for to dispute whether such things ought to "be done, is most *insolent Madness*." And St. *Damascen*. "What Christian Religion void of "Error doth admit, and firmly hold for so ma-"ny Ages, by no means is to be esteemed "vain, but profitable, pleasing to God, and "very much conducing to our Salvation.

And thus I hope I have proved what I undertook, according to the foregoing *Rules*, and shall now draw these necessary *Conclusions* from the Premisses. (1.) That *Set Forms* of Prayer are so far from being *unlawful*, that they have both *Divine* and *Apostolical Authority* for them. (2.) That *Set Forms* of Prayer are no part of *Popery*, except *Popery* be a general Term for all Religion, Jewish and Christian, Natural and Revealed. (3.) That the Reasons which made them at first *necessary*, continue to be of equal Force *now*. Viz. *That the Prayers of the Unskilful might be as perfect as those of the most Eloquent*. I may add another, that those unguarded, nay even unchristian *Petitions*, too frequently used in publick Worship, might be prevented.

In the Account I have given of the *English Liturgy* in the foregoing *Letter*, I have not said any thing of the *First Liturgy* composed in the beginning of King *Edward* the VIth's Reign, which in all its Parts is defensible against the Charge of Popery, as might be shew'd if there were Occasion. The *Book* being very scarce, and in the Hands only of a few, I have thought proper to take some Notice of it here, at least in some considerable Points, wherein it differs from the *Second* now used, and thereby it will appear,

appear, how careful the Compilers of the *Second* were, to have it purged of every thing that could be complain'd of to look like *Popery*, expecting hereby to satisfy the most scrupulous tender Consciences; and in these Compliances it's probable they went too far from the Standard of Antiquity, and farther than the Practice of the Primitive Church would bear them out. However it may be said, if the *Design* was good, the *Effect* was not answerable.

In general, the Difference between King *Edward's First Liturgy*, and the *present*, consists in many Things very material, as *mixing Water* with the Eucharistick *Wine*; making the Sign of the *Cross* in the Consecration, with an Invocation of the *Holy Ghost*; to *make* the Bread and Wine the *Body* and *Blood* of Christ, in which the Essence of Consecration seems to consist. And therefore the Judicious Compilers of our *Scots Liturgy*, 1636. restored those Words, and some other Things in the Communion Office, which the present *English Liturgy* seems to want; as chiefly the making an *Oblation* of the *Sacrifice* after it is duly *consecrated*, and that before the *Participation* or *Communion* of the Faithful. The Words of *Distribution* are Primitive, without the *additional* Form of *Commemoration*, which too much favours the Sacramentarian Doctrine. This is likewise restored in our *Scots* Liturgy. In the Office of Baptism, according to King *Edward's* First Liturgy, *Exorcism* is used, and the Infant is *anointed* after dipping *thrice*, and has the *Chrysom* or white Garment put upon it. The Bishop is to *cross* the *confirmed* Person in the Forehead. Bracelets and Jewels are given in *Matrimony*, as Tokens of Espousage, and the married Persons

blessed

bleſſed with the *Sign of the Croſs*. The ſick Perſon, upon Deſire, is to be *anointed* in the *Forehead* and *Breaſt*. The Prieſt to caſt Earth upon the Corps in burying the Dead, and to *recommend his Soul to God*. The churched Woman was to offer up her *Chryſom*, and kneeling, croſſing, holding up of Hands, knocking upon the Breaſt, and other Poſtures, are permitted to be *uſed*, or *left*, as every Man's Devotion ſerveth, without Blame.

Thus ſtood the *Firſt Liturgy*, in theſe and many other Particulars, much more agreeable to the *Primitive Standard* than the *preſent*; and thus it might have continued, if the pragmatical meddling of *Foreigners* had not defac'd its Beauty; Foreigners! whoſe Influence has ever been pernicious to our Affairs both in Church and State. The Marks of *Zuinglian* and *Calviniſtick* Practices yet remaining, too deeply impreſſed on our *Solemn Offices*, ſave me the Trouble of farther Proofs in this Particular: Could we but ſo eaſily vindicate our Liturgy from too much ſymbolizing with their own Novelties, as from their falſe and reproachful Charge of *Popery*, we ſhould have leſs Occaſion to make Appeals to the one, or Apologies to the other. But when they have been gratify'd to the utmoſt, and have by Force and Fraud obtain'd more than in Reaſon they ſhould have asked, or for Religion ſhould have been given, when no Condeſcenſion can gain on their inveterate Habit of Obſtinacy, what remains but to ſecure the *Sacred* Munition of *Truth*, by making the Outworks ſtronger, abandoning no more *Catholick* Doctrines to bribe their Compliance, no longer making a Complement of the Deciſions of *Coun-*

cils,

cils, and the consentient *Practice* of the *Church*, to gain an uncertain Peace at the Hazard or Expence of Truth, but following the Command of the GOD of Truth by his Prophet, *Zech.* viii. 16. *These are the Things that ye shall do, speak ye every Man* the Truth *to his Neighbour, execute the Judgment of* Truth *and* Peace *in your Gates*, and *v.* 19. *Love the* Truth *and* Peace. And it's the Saying of a Wise Man, *Peace* without *Truth* is but a *Truce* with *Error*.

That some *Truths* of very great Importance were sacrificed, on the Review of the *First Liturgy*, to court, and gain, if possible, the most scrupulous (so he were sincere) is plain from the short Comparison I have made above of the *First* and *Second Liturgies*; and tho' our Adversaries cannot but know, that all these Things were given up to *please* them, to bring them into good Temper, and establish an *Alliance* for farther propagating the *Work of Reformation*, yet since they are willing to forget the Obligation, and make the unthankful Return of Clamours of Popery still, it may not be amiss in this Place to shew them, that the Things laid aside were not trivial, and *insignificant*; Matters of Custom, or *Ceremony*, much less Corruption and *Error*, but that they were of a *Sacred* Nature, pertaining not only to the *Decency*, but *Essence* of *Religion*, and establish'd by the consentient *Testimony* of the *Church* in all Ages; many of them such as have *Apostolical Tradition* for their Practice, and are found as early in the Records of *Antiquity*, as any of those Things we esteem the *Fundamentals* of our *Faith*; for as St. *Augustin* * excellently

* Contra Donat. C. 24.

defines,

defines, *That which hath been believed by the whole visible Church of God, and whereof no first beginning can be known since the Apostles, is presumed to have been first taught by Christ, and his Apostles.*

And first, the Belief of a *real* and *propitiatory Sacrifice* in the Holy *Eucharist*, has been the *Faith* of the *Church* in *all* Ages, according to the Prophecy that went before of the Evangelical Church, *Mal.* i. 11. *From the rising of the Sun even unto the going down of the same, my Name shall be great among the Gentiles, and in every place Incense shall be offered unto my Name, and a* pure Offering, *for my Name shall be great among the Heathen, saith the Lord of Hosts.* It's the concurrent Judgment of all the *Fathers*, that this Text respects the *Sacrifice of the Altar*, and accordingly they expound *Isaiah* lxvi. 21. where the Evangelical Prophet speaks of bringing in of the *Gentiles*, *I will take of them for Priests, and for Levites, saith the Lord*, to signify a *Priesthood* endued with Power from the great *High-Priest*, to make an *Oblation* of this *Sacrifice*. Thus *Erasmus* translates *Act.* xiii. 2. λειτουργούντων, *sacrificantibus*, as the Apostles were *sacrificing* to the Lord; and by the way we may take notice, that this *Translation* was appointed to be provided in all Parish Churches after the *Reformation*, for the instruction of the People, which is an Argument of the *Reputation* it then had amongst us. And, 2. That those who endeavour'd to destroy the Notion of a *Sacrifice*, did also lay aside the Word *Priest*, as *relative* to, and insignificant without it, and in place thereof substituted the Word *Minister*, which is the *Latin* and *English* of *Deacon*, the lowest Order of the *Clergy* amongst us.

If it should be here objected, That there is mention of a *Sacrifice* and *Oblation* in the *Second Liturgy*. First in the Prayer for *Christ's Church*, wherein we beseech God to accept our Alms and Oblations (if we have made any) and again, in the *Post Communion*, We beseech thee to accept this our Sacrifice of Praise and Thanksgiving. It is plain that neither of these have respect to the proper *Evangelical Sacrifice*, which it's presum'd we design then to *commemorate* in *Union* with the *whole Church of Christ*: For these are not the *New Sacrifice* or *Pure Offering* prophecy'd of; these are such Sacrifices as Men have been taught both by *natural* and *reveal'd* Religion *to offer*; Tythes and Oblations were both before and under the *Law*, *Jews* and *Heathens* paid these Acknowledgments to the Almighty *Sovereign* of Heaven and Earth; and where *Christianity* is not yet known, such Donatives are made at *this Day*. The *Lay Christian*, in his Closet, is bound to make a daily *Offering* of himself to GOD's Service, and to *consume* his own *Self-will* and *Affections*, as a *Holocaust* to the Praise of his Grace; and every one, according to his Ability, is bound to *do good*, *and distribute* to the Wants of his Fellow-Creatures, for that God is pleased with such *Sacrifices*. But these fall infinitely short of that *Sacrifice* which GOD prepar'd for himself, that, *in* and *through* which, the others have Merit and *Acceptance* with him. What are our *Alms* and *Oblations*, but a little of that Abundance which he himself gives us? What are our Souls, but the sinful Inhabitants of Flesh? And our Bodies, but polluted Tabernacles; both less innocent, and consequently less fit for an Offering to the Holiest

lieſt of Holies, than a Lamb or a Dove? The Chriſtian *Sacrifice* then, as it is the Inſtitution of Chriſt *the Son of God*, the *Sacrifice* of that moſt *bleſſed Body* which was aſſumed into *one Perſon* with *GOD* himſelf, muſt be more tranſcending and excellent than all that went before, which were but Figures, Types and *Shadows*, of what it is the *Subſtance* and *Antitype*. It is not then the *internal* Sacrifice, which every Chriſtian is bound to offer, by the *Spiritual Prieſthood* he partakes in Virtue of the Myſtical Union with *Chriſt* his Head; theſe are the Conditions, Qualifications, and Concomitants of a worthy *Offerer*: but it conſiſts in *doing* what Chriſt appointed and authoriſed his Miniſters to do, when he ſaid, *Do this in Commemoration of me*; and, *As often as ye eat this*, &c. The Apoſtle St. *Paul*, in his Epiſtle to the *Hebrews*, ſheweth the Tranſlation of the *Church*, the Change of *Sacrifices*, and the Appointment of a more honourable *Prieſthood*, in regard of the more excellent *Sacrifice* of the *Evangelical* Diſpenſation; and particularly Chap. xiii. 10. *We have an* Altar (a), *whereof they have no Power to* eat *who ſerve the Tabernacle*: This cannot be reſtrained to ſignify the *Croſs* in a metaphorical Senſe, for the Particle (*have*) denotes ſomething *preſent*, and oppoſed to the *Tabernacle*, as (*eating*) is here oppoſed to the real and proper *eating* of the *Jews* at their Legal Sacrifices. And ſpeaking of the *Prieſthood*, Chap. v. he ſays, *Every High-Prieſt taken from among Men, is ordained for Men in Things pertaining to GOD, that he may offer both*

(a) Θυσιαστήριον.

Gifts and Sacrifices for Sins.——And *no Man taketh this Honour to himself, but he that is called of God.* λαμβάνει (*taketh*) in the *present* Tense, agreeable to which the Words are still used against those who *sacrilegiously* usurp the *Priests Office*; and as the *Sense* of *Scripture* is best found amongst the *early* Writers, so we may see all the *primitive Fathers* agreeing in this Doctrine of *Sacrifice* and *Priesthood*, which CHRIST hath appointed to *continue in his Church* till his Second Coming; they speak of them in the most sublime and lofty Terms. St. *Clement* calls the Holy Eucharist the *Mystery of the New Testament.* St. *Irenæus* calls it the *New Oblation of the New Testament.* St. *Cyprian*, the *pure Oblation of the New Offering in the New Law*; the vital and unpolluted Host, the honourable and dreadful Sacrifice, the Sacrifice of Eucharist or Thanksgiving: In fine, a Sacrifice which succeeds all the Sacrifices of the Old Law, and comprehends all Difference of Sacrifices. Both *he* and *Tertullian* usually call it a *Sacrifice* and *Oblation*, and *Dominicum*, i. e. our Lord's Sacrifice. St. *Cyril* calls it the Holy, Unbloody, and Life-giving Sacrifice in the Church. So St. *Epiphanius*, St. *Hierom*, St. *Chrysostome*, and St. *Augustin* speak of it as a Mystery full of Wonder, with most high Elogies of Praise and Admiration.

So likewise the Fathers speak of the Priests of the Evangelical Law as of Persons ordained to offer this Sacrifice.

St. *Ignatius the Martyr* (b) says, " That it is " not lawful to offer or make Sacrifice without " the Bishop, *i. e.* without his Leave.

(b) Ep. ad Smyr.

St.

St. *Justin Martyr*, (c) " God does not re-
" ceive Hosts from any one, but from his
" Priests, in whom CHRIST JESUS did give
" us all *Sacrifices*, which are done in his Name;
" that is, in the *Eucharist* of the *Bread* and the
" *Cup*, which Christians offer in all Places.

St. *Cypr.* (d) " As JESUS CHRIST our
" LORD and GOD, the High-Priest, did
" first offer himself a *Sacrifice* to his Father, and
" command this to be done in his Commemo-
" ration, so the *Priest* truly executes CHRIST's
" Place, and imitating that which CHRIST
" did, offers the true and perfect Sacrifice in
" the Church to GOD the Father, in doing
" according to what he has seen CHRIST
" JESUS to offer. And elsewhere, (e) " Cer-
" tainly the Priest holds truly the Place of
" CHRIST, who doth that which JESUS
" CHRIST did, and then offers the true
" and entire *Sacrifice* to GOD the Father in
" the Church, *&c.*

The Holy Fathers in the First Council of *Nice, A. D.* 325. (f) *It is reported to the* Council, *that in some Places and Cities the* Deacons *administer the Sacrament to* Priests: *Neither* Rule *nor* Custom *hath deliver'd, that those who have not Power to* offer Sacrifices, *should give it to them who offer* Christ's Body.

The Third Council of *Carthage* hath this Canon (g); " In the Sacrament of the *Body* and
" *Blood* of our Lord, nothing more is to be *of-*
" *fered*, than what our Lord himself hath de-

(c) Dialog. cum Tryph. (d) Epist. 63. (e) Lib. 2. Ep. 3. (f) Can. 14. (g) Can. 24.

" liver'd,

" liver'd, that is, *Bread*, and Wine mixed with
" Water; no more is to be offered in the Sacri-
" fices, but of the Grape and Wheat.

I shall conclude this Head with the Words of the learned Bishop *Sparrow*, in his *Rationale*, of the Word *Priest*. " Besides these *Spiritual Sa-*
" *crifices* mentioned, the Ministers of the Gospel
" have another *Sacrifice to offer*, viz. the *unbloody*
" *Sacrifice*, as it was anciently called, the *Com-*
" *memorative Sacrifice* of the Death of CHRIST;
" which does as really and truly shew forth the
" Death of CHRIST, as those *Sacrifices* under
" the *Law* did foreshew it; and in respect of
" this *Sacrifice* of the *Eucharist*, the Antients
" have usually call'd those that offered it up
" *Priests*. And if *Melchizedech* was called a
" *Priest* (as he is often by St. *Paul* to the
" *Hebrews*) who yet had no other *Sacrifice* that
" we read of, but that of *Bread* and *Wine*, why
" may not they, whose *Office* it is to *bless* the
" *People*, as *Melchizedech* did, and besides that
" to *offer* that *Holy Bread and Wine*, the *Body*
" and *Blood* of *Christ*, of which his *Bread* and
" *Wine* was at the most but a *Type*, be as truly
" and without Offence call'd *Priests* also?

I have been the longer on this, as it is of the greatest Concernment to the most *principal* Part of our religious *Worship*; the *unbloody Sacrifice* of the *Altar* being the Mean, by which the *bloody Sacrifice* on the *Cross*, which was *offered* for the Sins of the whole World, is particularly *apply'd* to every one of the *Faithful* for their Salvation. And our *Pious Reformers* shew'd great Regard to this, when they enjoyn'd the Celebration of it by such a Form, as the Liturgies of all Churches and Ages agree in, as the *Essential* of Holy Worship;

Worship; that is, by *invocating the Holy Ghost to make the ELEMENTS the Body and Blood of CHRIST*, and afterwards making a *Solemn Oblation* of this *Sacrifice* to GOD, obsecrating and beseeching him, by the *Merits* of *CHRIST's Death*, which we then *commemorate*, to accept our *Persons* and *Service*, to give us Remission of our Sins, and *Life* Eternal; and making Intercessions at the same time for the *whole Church*, the mystical Body of *CHRIST*, both for the *Living*, and for the *Faithful* that *rest* in Hope.

By what evil Influence this primitive *Form* came to be *mutilated*, and the Prayer of *Oblation* placed after the *Distribution*, it is not my Business to determine; but that it has been Matter of most serious Regret, to all that have made due Reflection on such *Defects*, is plain by what has been said by the most eminent Writers in all Times since. I shall give one Instance which comes full home to the Point, and that from the Learned and Judicious Mr. *Thorndike* (h), where he says, " It is no *sound Part* of *GOD's* " *Church*, that observes not the *Laws* of the " whole Church; and that if the *Eucharist* be " not consecrated by the *Means*, by which the " *Church* from the beginning hath always *conse-* " *crated* it, it is not *celebrated* in the *Unity* of " CHRIST's Church.——And a little after, " That the Words of *Institution* are not *operatory* " in *changing* the *Elements* into the *Body and Blood* " *of CHRIST*, but that it is to be executed, " and always hath been, by the *Act* of the " Church, upon GOD's Word of Institution,

(h) Just Weights, &c. *p.* 94.

praying

" *praying that the Holy Ghost coming down upon the* " *present Elements, may make them the Body and* " *Blood of CHRIST.*

The Mixture of *Water* with the *Eucharistick Wine*, as it's enjoyn'd by the First Liturgy, is also agreeable to the Practice of the whole Church, *always* and *every where*. It is generally held to be an Apostolical Tradition. St. *Irenæus*, St. *Justin Martyr*, St. *Hierom*, St. *Chrysostom*, St. *Augustin*, St. *Cyprian*, all of them bear Testimony to the Use and Tradition of it. St. *Clement* (i) *Mindful of those Things which he* (CHRIST) *hath suffered for us, we fulfil his Ordinance: For in the Night wherein he was betray'd he took Bread*, &c. and in *like manner* mingling the Chalice *with* Wine and Water, *and sanctifying it, he gave it to his Disciples.*

St. *Cypr.* (k) *Dominica servetur Traditio.* That the Traditions of our Lord may be observed. He shews the mystical Signification of it—— *When the* Water *is mingled with the* Wine *in the* Cup, *the People are united to JESUS CHRIST; and the Multitude of Believers are gathered together, and joyned to him; in whom they believe. This* Conjunction *and* Mixture *of* Water *and* Wine *in the Cup of our LORD is so done that it cannot be separated, to signify* [illegible] *nothing can separate the Church from CHRIST*, &c.

The Mixture of *Wine* and *Water* then is an express Symbol of the Union that Christians have, or may have with CHRIST, it being the Design and Nature of this *Sacrifice*, to unite

(i) Constit. Lib. 8. C. 17. (k) Ad Cærilium, Lib. 2. Epist. 3.

our

our Souls to God. And it is expressive and significant of our Saviour's Passion, as it represents the *Blood* and *Water* that flowed from his Side when it was *pierced with a Spear*; and therefore in the *Greek* Church, the Priest pouring in both the *Wine* and the *Water* at the same time into the Chalice, pronounceth these Words, *And forthwith issued out Blood and Water*, St. *Joh.* xix. 34. To this purpose St. *Chrysost.* (a) *That which is in the Chalice is that which flowed from his Side.* And St. *Aug.* (b) *Take this in the Bread which hung on the Cross; take that in the Cup which flowed from the Side of CHRIST.* The Mystery is certainly better represented in a *mixt* than an *unmixt Cup*, and the uninterrupted Practice of the Church, built upon *Apostolical Tradition* and Precept, as the forementioned *Council* did determine, seems to argue most strongly for it.

In the *First Liturgy*, in the Action of *Consecration*, the *Elements* were *signed* with the *Cross*; and why signing with the *Cross* should be retained in *Baptism*, and omitted in the other *Sacrament*, I cannot apprehend, the Practice for the *one* being as Antient as for the *other*, from the most early Times. St. *Cyprian* (c) saith, *The Church doth all the SACRAMENTS by Virtue of the CROSS; nothing can be sanctified, nothing consecrated without the Cross.* And St. *Chrysostom*, (d) *All Things which conduce to our Salvation are consummated by the Cross: For when we are regenerated (Baptized) the Cross of our Lord is present,*

(a) Hom. 24. in 1 Corinth. (b) Serm. ad Neophytos. (c) Lib. de Bapt. (d) Hom. 55. in xvi. Matth.

 when

when we are nourished with the Holy Food [i. e. *the Eucharist*] *when we are, &c.*

St. *Aug.* (e) " What is the *Sign* of *CHRIST*, " which all know, but the *Cross* of *Christ* ? With- " out which Sign, either in the *Forehead* of the " Believers, or in the *Water* wherein they are " *baptized*, or in the *Oyl* with which they are " anointed, or in the *Chrism* when they are *con-* " *firmed*, or in the *Sacrifice*, whereby we are fed, " nothing of them is rightly done.

I shall add one Testimony more out of *Tertullian* (f), *Caro signatur ut anima muniatur*, which describes the Practice of the Christians of his Time; " We *sign* our Foreheads with the *Sign* " *of the Cross* at our Progress and Motion, at " our going forth and coming in, at our put- " ting on our Cloaths and Shoes, at washing " our Hands, at Table, at the coming of the " Lights, going to our Beds, and sitting down, " and to whatsoever we turn our selves.

I might add a great many Testimonies out of the *early Fathers*, St. *Ignatius*, St. *Justin Martyr*, *Origen*, St. *Cyril* of *Jerusalem*, *Eusebius* in the Life of *Constantine*, &c. who all bear witness to the religious Use of the *Sign of the Cross*, as the Christians Trophy against the Power of the *Prince of this World*, but shall forbear it; the *Ensigns* and *Banners* under which we *fight*, the *Diadems* and *Coins* of all *Christian Princes* bear witness to the constant Use of it; I hope there are none so fond of Contradiction, as to give up those early Ages in which it was practised for

(e) Tract. 118. in Jo. (f) De Corona militis.

Times

Times of Popery, or to assert that *Constantine* the *First* Christian Emperor, who extirpated *Idolatry*, did only change it, and introduce another, when he set up that *Salutary Sign* in all Parts of his *Dominions*.

In the *First Liturgy*, both in the *Eucharistick Service*, and *Office for Burial of the Dead*, they made a *Commemoration* of *Saints*, and *prayed* in some proper *Forms* for the Souls of the *Faithful deceased*; which Commemoration was again brought in, on the *Review* after the *RESTORATION*; but the restraining Clause of *Militant on Earth* was left, which little favoured this Commemoration, and manifestly excluded the Catholick Practice of Prayers for our *Brethren departed*. This Corruption of the first *Liturgy*, and the woful Deficiency in the most Solemn Service of the *present*, is what has been all along *lamented* by the *pious* and *learned* of the *Reformed Churches*. I shall not therefore need go back to the *early Practice* of the *Church* for Testimonies to this important *Truth*, the *Liturgies* of all Ages, the Writings of all the *Fathers*, the uninterrupted Practice of it in the *Greek* and *Latin Churches*, are irrefragable Witnesses; nor is there any *Usage* of less interrupted Continuance than this, so that in Fifteen Hundred Years there never appeared any that opposed it, save one *Aerius*, who was therefore branded with the infamous Note of a *Heretick*, particularly by St. *Epiphanius* and St. *Augustin*.

St. *Epiphanius*, Bishop of *Salamis*, the *Metropolis* of the Isle of *Cyprus*, one well studied in *Heresies*, and in all the Doctrines of the Church, thus taxes that bold Heretick in his Answer

to him: (g) " As for reciting the Names of " those who are *deceased*, and *praying for them* " in the Sacred Oblations, what can be better than this? What more commodious, what " more admirable, than that such as are here" at present, should believe that they who are " departed, and absent from the Body, do " live?—— This doth the Church necessarily " perform, as having received it by *Tradition* " *from the Fathers*.—— And who knows these " Things best? Either this poor *seduced Fellow*, " who is but *newly sprung up*, and now living " amongst us, or they who were Witnesses be" fore us, and who held the same *Traditions* in " the *Church* which they had learned from their " *Ancestors*, as the *Church* to this Day observes, " even the true and sincere Faith, which it re" ceived with the *Traditions* from the *Fathers*?

Thus does the learned *Father* proceed in refuting this pestilent *Heretick*, who was an ill Man in the Judgment of all; for being proud and conceited, and missing of a Bishoprick, he quarrelled not only at diverse Practices in the *Church*, but at *Episcopacy* it self, and so was deservedly chastised by the Pen of those famous Fathers, in whose Time he liv'd. So that if *Prayers for the Dead* were never opposed but *once*, and that by *one* only *Person*, for the space of Fifteen Hundred Years, and that *Person* be stigmatized for a *Heretick* by the general Voice of the *Catholick Writers*, it will become us to be very careful that we condemn not a *Catholick Doctrine*, or espouse a condemned *Heresy*, or

(g) Hæres. 75.

schisma-

ſchiſmatically divide our ſelves in this Practice from the *Catholick Church*, which has ſo *conſentiently* maintained this in their *Belief* and *Practice* in every Age.

My Buſineſs therefore is not to produce Teſtimonies for the belief of *Prayers for the Dead*; all the *Liturgies* and *Fathers*, all *Antiquity* being ſo full of it; but to put our Adverſaries on the Proof of its being *unlawful*. Can they ſhew any *Teſtimony* againſt it, from any but a *Heretick*? Is it contrary to any Command of *Scripture*? Is it not *innocent* and free from all Appearance of Evil? Is it not agreeable to the Rules of *Charity*, *Reaſon*, and *Religion*, the Light of *Nature* and *Revelation*? Is it not the Practice of the *Jews* at this Day? Was it not their Practice in the Time of our *Saviour*, and never reprehended by *HIM* or any of his *Apoſtles*? And to conclude, if Prayers for the Dead be *Popery*, and an Error, then the whole Catholick Church, from the Second Century downwards, has been Popiſh, has been miſled, and in the Practice of an Error; and is not this to ſerve Popery with a witneſs, to give them up all Ages of Chriſtianity, and conſequently to make our Separation more juſtifiable?

But if the moſt Eminent amongſt the Reformed Churches have claimed this Doctrine as PROTESTANT, and belonging to common Chriſtianity, as Catholick and Orthodox, and conſequently no part of *Popery* (as *Popery* is vulgarly taken to ſignify a *Corruption* of the Faith) then it will appear our Duty to aſſert it, however neglected by ſome, and reproached by others; and by all the Obligation can be laid on us by our Faith of a Catholick Church, and

Com-

Communion of Saints, in *Union* with the *one* and the *other*, both which are Parts of the ONE *Body of Christ* to declare and vindicate this our Belief from the calumnious Charges of our Adversaries, that they may no longer have it in their Power to delude the Simple or Ignorant with Words of a frightful Sound, and Spirit them up to the Opposition of every thing that is *Primitive* and *Catholick* with the Cry of **Popery**, amongst which there is not any thing that in vulgar Esteem is reckoned **Rankest Popery**, than *Prayers for the Dead*. Not only the Ignorant, but some of greater Note (blindly following the common Notions) have Prejudices against it, which calm Reflection and a little good Nature would soon remove; and therefore I shall subjoyn a few Testimonies from some most famous Protestants, both at Home and Abroad, declaring themselves very fully on this Head.

The first shall be the famous Archbishop *Usher*, a Person in great Esteem with the *Reformed* Abroad, as well as at Home, who in his *Answer to Malone, of Prayers for the Dead*, p. 194. hath these Words. "The *Romanists* indeed do com-
" monly take it for granted, *that Purgatory and*
" *Prayers for the Dead, are so closely linked together,*
" *that the one doth necessarily follow the other.* But
" in so doing they reckon without their Host,
" and greatly mistake the Matter. For how-
" soever they may deal with their own De-
" vices as they please, and link their *Prayers*
" with their *Purgatory* as closely as they list,
" yet shall they never be able to shew that the
" Communion and *Prayers for the Dead* used by
" the antient Church, had any relation to *Pur-*
" *gatory*." Whence we may see how, in the O-

pinion

pinion of this great Man, *Prayers for the Dead* is Catholick, and *Purgatory* only Popish; the first the Custom of the Antient *Church*, the other an Opinion of later Date. It is true the Bishop seems to make little Account of this antient Practice; however, the Concession is of weight in the *Controversy*, and such as nothing but the Force of *Truth* could have drawn from him; for in the heat of Dispute, he is so very earnest against the *One*, and so little concerned about the *Other*, that he dashes them often together, and according to the Observation of a late ingenious Author, he spends threescore and ten Pages on the general Matter, and not ten Lines to the *purpose*, which produced, besides the Concession above-mentioned, this full Testimony from the great Bishop *Andrews*, who speaking of this Subject of *Prayers for the Dead*, and Bishop *Usher's* Performance, says, *There is little can be said against what this great Man takes such Pains to oppose.*

And this is a full Declaration of the Belief of Bishop *Andrews* in this Point, who by his Practice, has born some witness to it, in his excellent *Devotions* published in *Greek* and *Latin*; in which, *p.* 49. he prays, *Viventium & mortuorum miserere, O Domine:* O Lord, shew thy Mercies to the Living and the *Dead*; the like he has *p.* 115. *p.* 147. *Remember all our Fathers and Brethren who are Deceased.* And *p.* 326. *Give to the* Living *Mercy and Grace, and to the Souls* Departed, *Rest and Light eternal.*

The eminently learned and judicious Mr. *Thorndike* * speaks fully of a *Middle State*, and *Prayers for the Dead*, and says, " That the Practice of

* Just Weights and Measures, P. 100, 101.

" the

" the Church in *interceding* for them at the *Celebration* of the *Eucharist*, is so general, and so " ancient, that it cannot be thought to have " come in upon Imposture, but that the same " Aspersion will seem to take hold of common " Christianity." He quotes *Justin Martyr*, who makes it a Part of the *Gnostick Heresy*, to say, That the Souls of the Faithful, without the Body, are in perfect Happiness. And *p.* 107. " Though there be Hopes for those that are most " sollicitous to live and die *good Christians*, that " they are in no such Suspense, but within the " Bounds of the *Heavenly Jerusalem*; yet because " their Condition is uncertain, and where there " is Hope of the better, there is Fear of the " worse; therefore the *Church* hath always assisted " them with the Prayers of the Living, both " for their speedy Trial (which all blessed Souls " desire) and for their easy Absolution and Dis- " charge with Glory before God." And again, *p.* 159. " There is the same Ground to believe " the *Communion of Saints* in the Prayers which " those that depart in the *highest* Favour with " God make for us, and in the Prayers which we " make for those which depart in the *lowest* Fa- " vour with God, that there is for the *common* " *Christianity*, namely, the *Scriptures interpreted by* " *the perpetual Practice of God's Church.*" And else- " where, " That all the Members of the *Church Tri-* " *umphant in Heaven*, according to the Degree of " their Favour with God, abound also with Love " to his *Church Militant on Earth*——offer conti- " nual Prayers for those Necessities they suffer; " that their Prayers are of great Force and Effect " with God, to the Assistance of the *Church Mili-* " *tant* in her Warfare——That this being true,

" the

" the *Communion of Saints* will necessarily require, " that all who remain solicitous for their Trial, " be assisted with the *Prayers of the Living*, for " their *present Comfort, and future Rest*.

The *Lutherans* of the *Ausburgh* Confession, say, —We know *the Ancients speak of Prayers for the Dead, which we also do not deny*. A great deal might be found in the Writers of that Communion, in favour of this Catholick Practice.

Grotius † says, the antient Liturgies are not to be condemned, since Christ himself did never reprehend the *Prayers for the Dead*, commonly used among the Jews, of which there is a Form extant in the *Talmud*, made, as is believed, in the *Babylonian* Captivity, and mentioned in the second Book of the *Maccabees*.

The last Testimony I shall bring, is from the most learned, pious, and peaceable Bishop *Forbes*, the first Bishop of *Edinburgh*, who was in so great Esteem with the *Pious Martyr King* Charles I. That upon the Bishop of St. *Andrews*'s enquiring of his Majesty, at his first Erection of *Edinburgh* into an *Episcopal See*, whom he designed for that Promotion? Who, says the good King, but *Forbes*, worthy, as your self well know, to fill a *greater* Chair!

This our worthy Countryman, * thus expresses himself for the Triumph of Truth over Novelty in this Question— " But here first is to be re- " proved the Opinion of some *rigid Protestants*, " who do altogether censure and condemn *Pray-*

† Vot. pro Pace.

* Considerationes Modestæ, &c. Controv. de Purgatorio, Cap. 3. Sect. 17.

" *ers for the Dead*, because (say they) they find
" no Precept or Example of such Prayers in the
" Old or New Testament. Certainly, even
" those who are most against it, dare not deny
" that it is a most *universally* received Custom
" in the *whole Church* of *CHRIST*, that in the
" publick *Prayers* of the *Church*, *Commemoration*
" should be made for the *Dead*, and *Rest* be
" *prayed* to GOD for those who *dyed* piously
" in the *Peace* of the Church"— And having
cited divers of the Ancients for it, he adds—
" This most ancient Custom was full of Piety;
" and most truly did *Cassander* say, *This was always fixt in all Christian Minds, that the Spirits of those who being initiated in the Sacrament of Christ, departed this Life in the Confession of his Name. with Signification of Repentance, should be recommended to the Mercy of God, that Remission of Sins, eternal Rest, and a Part with the Elect might be intreated for them. And although, concerning that State of Souls for which those things were profitable, it was neither sufficiently manifest, nor agreed amongst all, yet all judged this Office as a Testimony of Charity towards the deceased, and a Profession of Faith concerning the Immortality of the Soul, and Resurrection to come, to be grateful to God, and profitable to the Church.* —— Then he saith—— " This most
" ancient and universal Custom of the Church,
" very many, and most learned Protestants, do
" not disallow"——and cites *the Apology of the* Ausburg *Confession*, *Chemnitius*, *Mentzerus*, *Luther*, *Gerardus*, *Urbanus Regius*, *Vorstius*, *Vossius*, Dr. *Fulk*, Bp. *Andrews*, then the Words of the Liturgy of King *Edward* VI. both in the *Office for the Communion*, and that *of Burial*, laments that such antient and pious Prayers should by the Persuasion

Persuasion of *Bucer* be expunged. " These pri-
" mitive and devout Prayers (says he) the Bi-
" shops of the Church of *England* afterwards,
" at the Advice and Instigation of *Bucer* and
" *Others*, rased out, or gave them I know not
" what *Turn* more savouring of *modern Novelty*;
" but it were to be wish'd that the Church of
" *England* (which otherwise merits no small
" Praise for her great *Moderation* shewn in many
" other Things, and those perhaps not of the
" same Moment) had on *this Occasion*, and *some*
" *others*, conformed to the most antient Practice
" of the Universal Church, rather than for
" some Errors and Abuses that crept in after by
" degrees, to the great Scandal of almost all
" other Christians, to have renounced and en-
" tirely removed this Usage.

I might go through the other *Differences* between the *first*, and the present *Liturgy*, and shew how well their Practice is founded in *Scripture* and *early Antiquity*, and consequently how defensible they are against the Charge of *Popery*; such are *private* **Confession** to a Priest, the **Oil of the Sick**, and the like, which are used both in the *Greek* and *Roman Church*, and have their Foundation in *Apostolical Tradition* and *Appointment*, and may all of them be said to stand on the same *Foundation* with other Things, about which we have no Dispute. But what I have already said may perhaps give Occasion to some *ignorant*, tho' otherwise well-meaning *People*, to think me *inclinable* to favour *Popery*; and no doubt the *Rigid Professors* will be ready to confirm this Suspicion: And therefore, that there may be no room for any such Mistake, even in the most uncharitable, I declare my self a *hearty*

and *sincere PROTESTANT*, and that I *renounce* every Thing either in the Doctrine or Worship of the *Church* of *Rome*, that is not warranted by *Scripture* and the *Practice* of the *Primitive Church*, and the unanimous Consent of After Ages; but whatever is agreeable to *Orthodox Religion*, I think it ought not to be *rejected* because it is retained in the *Church of Rome*. The Rule of St. *Augustin* takes place here (a), *In those Things whereof the Divine Scriptures have no way determined, the Custom of GOD's People, or Constitution of our Elders is to be held as a Law.* There is no Liberty for *Separation* from the *Catholick Church* in such Things, however we may separate from *Rome*. The Consequence of such *Indulgence* to *Novelty* is ever fatal to the Interests of *Religion*, for there can be no Bounds set to *Licentiousness* of *Opinion*: Pull down the Walls and *Bulwarks* of the *Church*, and *Heresy* will enter; remove the *Landmarks of the Elders*, and the *Sacred Inclosures* will become *Common*. No better Effect had the Compliance of the *Orthodox Bishops*, who laid aside the Catholick Usages in the *First Liturgy* to gratify the Party, than to make them Clamour for more *Abatements*; they *reformed* on the *reformed* Liturgy, but all was *Popery* to them that was retained. They *pared* sufficiently, even to the *Quick*; but while *Episcopacy* and *Liturgy* were left, all was *Popery* still. And that these were the real *Eye-sores*, the *Butt* of their *Aim*, tho' Ceremonies and Subscription were the Pretence, we had a sufficient Demonstration afterwards in the *Reformation* they

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wrought

wrought in these Nations; they sought an *Abatement* of some few Things for the Ease of the tender Consciences; when this was *granted*, more was *sought*, till having *murdered* the *best of Kings*, and a learned *Prelate*, they could give a Sanction to their *Wickedness* by the Power they *usurped*. *Sacrilege* and *Murder*, Murder of a studied *Heinousness*, committed on a *Person* so Innocent, so Sacred, by which they professed that they hated even *Innocency* and Christian *Meekness* it self! I cannot better describe this *Reformation*, than in the Words of *Vincentius Lyrinensis*, where he gives Account of the Progress of the *Arians*, (b) " When the profane Novelty of the *Arians*, " like some *Bellona* or Fury, had taken Cap- " tive the People, subduing all Places to her " new Laws, never ceased after that to trouble " and *confound* all Things private and publick, " putting no Difference betwixt *Good* and *Truth*, " but as it were from an high Place, did strike " all at her Pleasure. Then married Women " were defiled, Widows spoiled, Virgins vio- " lated, Abbies suppressed, Clergy-men vexed, " Deacons beaten, Priests banished, Dungeons, " Prisons, Mines, filled with Holy Men, of " which the greater Part banished like Exiles, " pined and consumed away amongst Desarts, " Dens and wild Beasts, with Nakedness, Thirst, " and Hunger. And all this Misery, had it " any other beginning? But because human Su- " perstition was admitted for *heavenly Doctrine*, " well-grounded *Antiquity* subverted by wicked " *Novelty*, whilst the *Decrees* of our *Superiours*

(b) Lib. 1. Cap. 2.

" were

" were violated, the *Ordinances* of the *Fathers* " were broken, the *Canons* of our *Ancestors* abro- " gated, and whilst the licentious Liberty of " profane and new *Curiosity* kept not it self with- " in the chast Limits of *sacred* and *sound Anti-* " *quity*.

And now, to make this as useful as possible to those of my Neighbours and Friends, for whom it is principally design'd, I find it absolutely necessary to go a little farther, than at first I proposed. They labour under two Mistakes, of which tho' they make but little Account, yet they appear to me to be of the last Consequence; and therefore (in Christian Charity) I think my self obliged (as far as in me lyes) to undeceive them; and for that end shall advance nothing, for which I shall not bring sufficient Authority.

The first is, That many, tho' otherways good, well-meaning People, look upon *Schism* to be a very trivial harmless Thing; they have been so long surrounded with it, and so much conversant with Schismaticks, that they never consider the Nature of it, nor the sad Consequences that attend it.

The 2d is, they take the Government of the Church to be indifferent, and that Ordination without Bishops, by meer Presbyters, is of the same Validity as that given by Bishops; and consequently, that Presbyterian Teachers have the same Power to Preach, and administer the Sacraments, as Episcopal Ministers have; and in Consequence of that Mistake, many do sometimes joyn with the one, and sometimes with the other, *occasionally*, as their Interest leads them. I shall endeavour to set these Points in as

as clear a Light as I can, and that with as much Brevity as possible, knowing there are many that will read a Pamphlet, that care not to engage with a large Volume.

As to the first; In that barbarous and unnatural Rebellion against the best of Kings, *Charles* the First, the Bishops, the chief Pastors of the Church were *sacrilegiously* turned out of their Offices, the Publick Worship of the Church discharg'd, and *Presbitery* establish'd, from which Root sprang up *Independents*, *Anabaptists*, *Quakers*, *Muggletonians*, *Family of Love*, *Fifth Monarchy Men*, all of them **Free-Thinkers**, and many other Schismaticks never before heard of in the Christian World, all of them setting up one Form against another, and joyning Hands against the *One*, *Catholick*, and *Orthodox Church*, under the Name of **Dissenters** in general. Whereas if the Church of Christ be One, as it certainly is, all in *Disunion* from her must be in a State of Schism, and so in a very sinful and deplorable Condition, as will appear by what follows. I shall first consider wherein the *Unity* of the Church consists; 2*dly*, The *Nature* and Danger of *Schism*; and 3*dly*, if there be any Regular Priestood amongst these Dissenters, and by that will appear the Danger of Schism, the joyning with it, or countenancing it by our Presence, or any other way.

The Visible *Catholick Church* of CHRIST must be *One*; CHRIST the Head thereof is but *One Head*, and can have but *One Body*; he is but *One Spouse*, and can have but *One Bride*; he is the *One* chief *Corner-stone*, and so can serve but for *One Building*; he is the *One Sacrifice* offered up for the Sins of Mankind, and so there can

can be but *One Altar*. This *Unity* of the Church might be proved by innumerable Passages of Scripture, which for Brevity's sake I shall omit, it being an Article of our Creed, **I Believe in the Holy Catholick Church**; By this One Catholick Church, is meant the Church of CHRIST, as in all Ages, so in all Nations; He that's a Priest in any one *National* Church, that's in Communion with the *Catholick* Church, is a Priest in all the Catholick Church, of which CHRIST is the only *Head* and *Center* of *Unity*; and if any one Person, Society or Nation, cuts it self off from the Communion of this *One, Catholick Church*, they thereby involve themselves in the Guilt of Schism.

And this brings me to consider, wherein the Unity of any National Church consists, and it's in this; The *Bishop* of every particular Church is the Center of *Unity* of that Church of which he's Chief Governour; for without his Authority, neither Priest, Deacon, nor Laick, can do *any thing* that's *meerly Ecclesiastick*; and therefore it was that St. *Paul* sent *Timothy* and *Titus*, these two *Bishops*, to ordain Elders in the Churches of *Crete* and *Ephesus*, giving them a *Jurisdiction* over these *Churches*, and *Rules* whereby to regulate themselves therein. That Holy Martyr, St. *Ignatius* before-mention'd, says, (c) " Let " no Man without the Bishop do any thing " that belongs to the Church. Where the Bi- " shop is, there let the Multitude be. He that " doth any thing without the *Bishop*, serves the " Devil. (d) As many as are GOD's and

(c) Ep. ad Smyr. (d) Ep. *to the* Philip.

CHRIST

"CHRIST are with the Bishop;" so excluding from CHRIST's Body all that are without the Bishop. And in the same Epistle, speaking of the Repentance of *Schismaticks*, and of GOD's Pardon offer'd to such, he says, *If they return to the Unity of GOD, and Senate of the Bishop*; thereby plainly declaring, that *without that* Condition they could not expect Pardon from GOD. So also saith St. *Cyprian*, speaking of the Schismatical Presbyters of *Felicissimus* (a), in their breaking off from the Bishop, and causing others likewise to do so. And in his Book of *Church Unity* (b) he describes the *Schismatick* to be *Filius Impius*, an an Impious Son, who having contemned the Bishops, and forsaken the Priests of GOD, dares constitute another Altar. He says (c), *One Thing ye are to know, that he that is not with the Bishop, is not in the Church.* The Writings of the Holy Fathers are so full in this Matter, that it's impossible for any that has read them to deny, that this was the universal and uncontroverted Opinion of the whole *Catholick Church* in the earliest Ages of *Christianity*; and so by the fore-cited Rule of St. *Augustine*, must be an Apostolical Instituting, that the Bishop was the Center of Unity in every National Church, and that Separation from him was Schism, and may be said to be an open *Rebellion* against the King of Heaven, and High-Priest of our Salvation, even the LORD JESUS CHRIST, in so far as it's a contemning the Authority, given by him, to his Vicegerents and immediate

(a) Epist. 4. (b) De Unitate Ecclesiæ. (c) Epist. 64.

Substitutes on Earth, the Bishops of the Christian Church; for when he sent forth his Eleven Apostles, (d) *to Teach and Baptize all Nations*, for their Encouragement, and the Church's Comfort and Stability in subsequent Ages, he tells them, *he will be with them to the end of the World*; from which it will naturally follow, that those who are not in Unity with them, cannot be united to him; and those who contemn them, contemn him that sent them; and deplorable is the Condition of all such. Schism in all Ages was deem'd a Sin of a most heinous Nature both by GOD and his Church. Remarkable is the History of that *Schism* of *Korah* (e) and his Accomplices, they separated from *Moses* and *Aaron*, and withstood *their* Authority, saying, *All the Congregation was holy as well as they*; which, by the way, is the common Cant of all Schismaticks to this very Day, all Sects of them pretending to a greater Degree of Sanctity than is to be found any where else; but I must tell them, that all that outward Sanctity they can attain to, will be of no Use to them as long as they continue in a State of Schism; and they'll find that Saying to be true (some time or other) *Extra Ecclesiam, nulla Salus*. But to return; as the Sin of *Korah*, &c. was *heinous*, so was the Punishment GOD was pleased to inflict upon them for it *dreadful*. He was so incens'd by it, that he commanded *Moses* and *Aaron* (f) to separate themselves from amongst the People, that he *might destroy them all in a*

(d) Matth. xxviii. 20. (e) Numb. xvi. (f) Ver. 21, 22.

Moment;

Moment; but upon the Intercession of *Moses*, in these Words, *O GOD, the GOD of the Spirits of all Flesh, shall one Man sin, and wilt thou be wroth with all the Congregation?* GOD did not destroy them all; but upon the Command of *Moses*, separating themselves, and departing from the Tents of *Korah*, (g) they, their Men, Wives, and Children, and all that appertained to them, the Earth opening its Mouth, swallowed all up alive; and yet the Punishment did not there stop, for Fire came out from the LORD, (h) and consum'd *Two Hundred and Fifty* of the Princes of *Israel*, and that for their offering Incense, not being of the Seed of *Aaron* (i); that is to say, for their invading the *Priests Office*, not being *legally* sent, as *Aaron* and his Sons were: And farther, for a *Memorial* of their Sin and Punishment, and to deter others from the like ever after, GOD commanded their Censers to be made broad Plates for the Covering of the Altar; and the Reason is given, (k) *because they had been once offered to the LORD.* By which we may likewise see, that Things once dedicated to a *pious* Use, cannot be put to a *profane* one, tho' once abused or illegally used, *Tollatur abusus maneat usus.* As this was a formidable Schism and Rebellion, so was it as remarkably and severely punish'd, for it did not stop here, the People again Murmuring, said, (l) *Ye have killed the People of the LORD*; he again commanded *Moses* and *Aaron*, to *get them from amongst the People, that he might con-*

(g) Numb. xvi. 32. (h) Ver. 35. (i) Ver. 40. (k) Ver. 39. (l) Ver. 41.

sume them in a Moment; and notwithstanding that, upon their repeated Intercession, he was pleased to mitigate the Punishment he once designed, yet he sent a Plague amongst them, that swept away *Fourteen Thousand Seven Hundred* (m). I shall lastly observe, that *Korah* was of the Tribe of *Levi*, which GOD had so far honoured, as to set them apart for his own immediate Service; yet not content with that honourable Station GOD was pleased to put him in, he would needs assume Powers above what was given, and invade those of his Superiours; this it was that led him into the Sin, and brought the Punishment upon him. And his Example, methinks, may persuade every Person in *Church* and *State* to keep themselves within their own Limits, and be a Warning that they invade not the Offices properly belonging to their Superiours, lest if they follow the Sin of *Korah*, they feel his Punishment.

I have been more full in this Account, because there are several Points in it, which duly considered, are sufficient to deter any one from the Sin of *Schism*, and *usurping* of the *Priesthood*, without a *legal* Call or Warrant for the Exercise of that Office; and I wish that all those, who are either guilty of the practising or countenancing of that Sin, may duly consider this. We know how often the Ten Tribes fell into most horrid Idolatries, after they had separated themselves from the other Two, and that GOD as often most severely punished them for it. It's impossible for those that separate themselves

(m) Numb. xvi. 49.

from

from the Church, but they must fall into Gross Errors; and the longer they continue in their Schism, the worse they grow, as we see by our daily Experience.

In the New Testament Schism is said to have a natural Tendency to subvert the *Kingdom of GOD* (n). It's disgrac'd with the abominable Name of being a *Work of the Flesh* (o), St. *Jude* 19. *These be they who separate themselves, sensual, having not the Spirit*; nay, it's even made by our LORD himself such a Crime, as consigns to everlasting Burnings (p). St. *Austin* takes Schism to be the Sin against the Holy Ghost, mentioned *Matth.* xii. and xxiii. No Sinners more odiously represented in Holy Writ than Schismaticks. They are call'd *Exotick Plants* (q), *Withered Branches to be gathered up and cast into the Fire* (r), *False Brethren* (s), *Antichrists* (t), *Proud, knowing nothing* (u), *Unruly, vain Talkers, whose Mouths should be stopt, their Prayers are NOT HEARD* (w). A great many more such Places of *Scripture* might be adduced, if those already cited were not sufficient to shew the heinous Nature of the Sin of Schism. St. *Paul* (x) expressly forbids Communion with them in a most strict manner; *Now we command you, Brethren, in the Name of our LORD JESUS CHRIST, that you withdraw your selves from every Brother that walketh disorderly, and not after the Tradition ye received from us*: And, (y) *If any Man obey*

(n) Matth. xii. 25. (o) 1 Cor. i. 1, 3, 4. (p) Heb. vi. 4, 5, &c. and x. 25. (q) Matth. xv. 13, 14. (r) Joh. xv. 6. (s) 2 Cor. ii. 26. (t) 1 Joh. ii. 18. (u) 1 Tim. vi. 4. (w) 1 Joh. v. 14. (x) 2 Thess. iii. 6. (y) Ver. 14.

not

not our Word by this Epistle, note that Man, and have no Company with him. We have a notable Instance in another Place of St. *Paul's* Writings (z), which may serve for all. *Mark them which cause Divisions and Dissensions, contrary to the Doctrine which ye have learned, and avoid them.* This Apostle's Command here is as express as any thing can be, against our being present at Schismatical Worship, or countenancing the same.

It was in Obedience to these Commands of the Apostles, that the primitive Church, in subsequent Ages, by several Canons of her Councils, expresly prohibited, under most severe Penalties, all Communion with *Hereticks*, which in those Days was deemed the same with *Schismaticks.*

The 45th of the *Canons*, commonly called *Apostolical*, orders, *That a Bishop, Presbyter, or Deacon, that joyns in Prayer with a Heretick, shall be excommunicated.*

Can. 46. *A Bishop, or Presbyter, who approves of the Baptism or Eucharist of Hereticks, shall be deposed.*

The 16th *Canon* of the *Ancyran* Council (a), enacts, *That if any Presbyters raise Sedition against their Bishops, they shall be deprived of the Honour of Presbyters, and excommunicated.*

The 16th *Canon* of the Great Council of *Nice* (b) enacts, *That if any Presbyter or Deacon, neglecting the Fear of GOD, and disregarding the Rules of the Church, shall separate from the Churches to which they belong, they must not be received into*

(z) Rom. xvi. 17. (a) An. 315. (b) An. 325.

any

any other Churches, but driven back to their own; and if they continue stubborn, let them be excommunicated.

By the 6th *Canon* of the Council of *Gangra* (c), *If any Man shall hold a private Meeting out of the Church, and despising the Church shall presume to perform the Offices of the Church, the officiating Presbyter not being licensed thereto by the Bishop, let him be Anathema.*

The 6th *Canon* of the Council at *Antioch* (d) decrees, *That if any Presbyter, or Deacon, contemning his own Bishop, shall separate from the Church, and hold Assemblies, and set up another Altar, refusing to obey his Bishop once and again calling for his Obedience, he shall be deposed, and never again restored to his Honour.* And this Canon was read by *Aetius* the Arch-Deacon, in the 4th Act of that Great Council of *Chalcedon* (e), wherein were assembled Three Hundred and Sixty Bishops, who all cry'd out, *This is a just Rule; this is the Rule of our Holy Fathers.* Many more *Canons* could be produced for this Purpose, but what I have brought may be sufficient.

If any should oppose to these *Canons*, the *Canons* of that *famous* National Council of the Church of *Scotland* at *Glasgow*, *November* 1638. assembled without the Leave of their Bishops, and acting contrary to the Authority both of Church and State, which after it had condemn'd the establish'd Worship of the Church, Sf. 14. Sf. 20. *December* 13. deposed the whole Hierarchy, and excommunicated their Metropolitan, that excellent Prelate Arch-Bishop *Spotswood*, an As-

(c) An. 349. (d) An. 341. (e) An. 451.

sembly

sembly of meer *Presbyters*, and Lay-Elders (a strange sort of Church-Officers) who had usurped the Power of the Keys. I say, if any Person pleases to oppose the *Canons* of that *Assembly*, or the subsequent *Presbyterian* Assemblies of the *Kirk* since that time, to the fore-cited *Canons* of those *Antient Councils*, I shall make no other Reply, than to desire the Reader to consider (for it's very material) that in the time of most of these fore-cited Councils and Fathers, the *Charismata*, or the outward visible Influences of the *Holy Ghost*, had not then ceased in the Church, and I think our Presbyterian Assemblies will not pretend to those *visible Influences* amongst them: I have desir'd the Reader to observe this, that he may the better distinguish betwixt the *Authority* of these *Antient Councils*, and those Modern *pack'd Assemblies*, and consequently the Authority and Strength of my Quotations. Let no Man think that *Schism*, or countenancing of *Schism*, is less *Criminal* now, than it was either under the *Law* of *Moses*, or under the *Gospel* in the earliest Ages of the Christian Church: The Truths delivered by our Blessed Saviour are of Eternal Verity, and the Commands of the Apostles will be *binding* on the Church, till the Second Coming of our LORD and Saviour JESUS CHRIST.

And now I come farther to enquire, if there be any Regular or Valid *Priesthood*, or Ministry, amongst the Dissenters, of what Denomination soever; for if I can prove there is no Valid Ordination, but what is given by a *Bishop*, then I hope none will pretend any Regular Ordination can be found amongst any of the Dissenters, seeing they have no Bishops; and I will endea-

vour

of Ordination, *which the Presbyters wanted. Blondel*, in his *Apologia pro Sententia Hieronymi* (h), acknowledges the same: As does *Daillé*, *De Scriptis Areopagitæ & Ignatij* (i): And this Concession obliges me to consider how soon these Orders came to be distinguished; and That we shall find to be as early as the Times of the Apostles, which I shall prove from Writings of the Apostolical Fathers who were their Disciples.

I begin with that Apostolical Father, St. *Clement*, Bishop of *Rome*, by St. *Paul* (k) mentioned as his own Disciple, who in his *genuine Epistle to the Corinthians*, very clearly distinguish'd the two Orders of Ἡγούμενοι and Πρεσβύτεροι, the *Chief Governours* and *Presbyters*. In one Place he commends the *Corinthians*, *That they did once walk according to GOD's Laws, being subject to their Chief Governours, and paying due Honour to their Presbyters*. In another, *Let us Reverence our Chief Rulers, and let us Honour our Presbyters*; and a little farther, he enumerates four Ranks in the Church, the *High-Priest*, the *Priest*, the *Deacons*, and the *Laity*, and there tells, that all of them have their proper Offices; and this Epistle was wrote long before St. *John's* Death; nay, probably before the Destruction of *Jerusalem*, and is one clear Proof, that these two Offices were distinguish'd in the Apostles Times.

The 2d shall be *Hermas*, another Apostolical Author, whom St. *Paul* salutes in the End of his Epistle to the *Romans*; he calls the *Bishops*

(h) Pag. 157. (i) Pag. 388. (k) Philip. iv. 3.

the *Chief Rulers of the Church* (l) *Episcopi, id est, Præsides Ecclesiarum:* And in another Place (m), mentioning *Clemens* as *Bishop* of *Rome*, he says, *Thou shalt write two Books, the one thou shalt send to* Clemens, *and the other to* Grapte, *and* Clemens *shall send it to Foreign Churches, for that is his Prerogative.* This Apostolical Author wrote about *An.* 70; and the Writings of these Apostolical Fathers were esteem'd of such Authority in the Church, that tho' they were not *universally* receiv'd into the Canon of the Scripture, yet they were receiv'd as Canonical in several Churches, and accordingly quoted by several Fathers, as *Irenæus, Clemens Alexandrinus, Origen* and *Tertullianus.* Now these two Vouchers being of such Authority, might sufficiently prove that these *two Orders* were distinct in the Times of the Apostles.

The next I shall adduce, shall be the two holy *Bishops* and *Martyrs*, St. *Ignatius* and St. *Polycarp*, both the Disciples of St. *John*; the first, *Bishop* of *Antioch*, and the other, *Bishop* of *Smyrna*, and both appointed in their respective Sees by the *Apostles* themselves. St. *Polycarp* distinguishes himself from his *Presbyters* (n), *Polycarpus and his Presbyters, to the Church of GOD in the Diocess of* Philippi.

St. *Ignatius* (o) speaking of the *Anthropomorphites*, an Heretical Sect, says, *I admonish you to preserve your selves from these, whom it is necessary for you not to* entertain, *but to* avoid *as much as possible. Only* pray for them, *if happily they may*

(l) L. 3. Simil. 9. Sect. 27. (m) L. Vision. 2. Sect. 4. (n) *First Epist. to the* Philip. (o) Epist. ad Smyrn.

repent,

repent, *which is a Thing very* difficult. *But JESUS CHRIST, who is the true Life, hath Power of this.* (p) *Be careful to preserve* Unity, *than which nothing is better.——I could give my Life for those Persons who are subject to the* Bishops, Presbyters *and* Deacons, *and wish that I may receive my part in GOD together with them.* (q) *Let no Man be deceived. If any Man is not* within the Altar, *he is deprived of the* Bread of GOD. (r) *If any Man follows him who is the Maker of* Schism, *he is no Inheritor of the Kingdom of GOD. ——Let it be your Endeavour therefore to use* One Eucharist, *for there is* One Flesh *of our LORD JESUS CHRIST, and* One Cup *for the Unity of his* Blood; One Altar, *as* One Bishop, *with the* Presbytery *and* Deacons, *my Fellow-Servants. ——I have cried in the midst of you, I have spoken it with a lofty Voice,* Attend unto the *Bishop* and the *Presbytery,* and the *Deacons.——I have not been taught it by Man, but the Spirit preached it, saying these Things.* Do nothing without the Bishop. Keep your Flesh as the Temple of GOD. Love Unity. Flee Divisions. Be Followers of *Jesus Christ,* as he himself is of the Father.

Dionysius, Bishop of *Corinth,* wrote divers Epistles about the Year 160, wherein he most clearly distinguishes the two Orders, as does that Apostolical Author *Egesippus,* who wrote about the Year 162, his Five Books of *Ecclesiastical History,* of which we have divers Fragments in *Eusebius's Ecclesiastical History* (s): The like does *Irenæus* in his Book *against Here-*

(p) Ad Polycarp. (q) Ad Ephes. (r) Ad Philadelph. (s) L. 5. C. 25.

sies

ſies, wrote when Aged 80. *An.* 187. as is obſerved by the learned *Dodwell*: And *Polycrates*, Biſhop of *Epheſus*, *An.* 189, writing to *Victor*, *Biſhop* of *Rome*, concerning the Controverſy about *Eaſter*, told him, that Seven of his Kinſmen had govern'd that Church, and that he was the Eighth, the Firſt of which we may well allow to be *Timothy's* Succeſſor. I could cite for this Purpoſe *Clemens Alexandrinus*, *Tertullian*, *Origen*, *Cyprian*, and many Fathers in every Century, but ſhall refer them to the Works of the Learned and Worthy Author of the *Principles of the Cyprianick Age*, and its *Vindication*, what I have adduced being ſufficient, if either the Authority or Number of Teſtimonies be conſidered, to prove that *in the Apoſtle's Times, and ever ſince, theſe two Orders of Biſhops and Presbyters were diſtinguiſhed*; and conſequently by the Conceſſion of theſe Three *Presbyterian* Advocates, the Power of Ordination, ſince that time, was ſolely in the *Biſhop*, and ſo no Presbyterian Ordination Valid; which if true (as I think is clearly proved) then to be ſure no Miniſtry, nor Church-Power, nor Valid Sacraments, can be found amongſt them.

Their own Friend St. *Jerom* (t), as they take him to be, (tho' I know not for what Reaſon) is very plain as to the Power of Ordination; *Quid facit Epiſcopus excepta Ordinatione, quod non facit Presbyter.*

The *Canons* of the *Councils* are full in reſtricting the Power of *Ordination* to *Biſhops*; as the firſt Apoſtolical Canon *appoints a Biſhop to be or-*

(s) Ep. 87. ad Evag.

dained

dained by Two or Three Bishops. So the 2d is, *Let a Presbyter be ordained by One Bishop, as also a Deacon, and the other Clergy.* The 39th, *Let neither the Presbyters nor Deacons perform any thing without the Bishop's Allowance*; and gives the Reason, *For to him GOD's People are committed, and he must reckon for their Souls,* Can. 55. *If any Clergyman reproach the Bishop, let him be deposed*; and assigns this Reason, *For it's written, Thou shalt not speak Evil of the Rulers of the People.* How contrary to these Canons was the Practice of the forecited General Assembly 1638, where the Presbyters deposed and excommunicated their Bishops?

I could add many Canons from the General Council of *Nice, An.* 325, *Constantinople, An.* 381, *Ephesus, An.* 430, and others, for proving, that the Power of Ordination was entirely lodg'd in the Bishop, and that Ordination by Presbyters was never esteemed Valid by the Church: But I hope to put it beyond all Question by the two following Instances which come home to the Matter, omitting many others that might be adduced.

The first is that famous Instance we have from *Athanasius*, that Great Confessor, in his 2d Apology, which is sufficient alone to determine the Controversy.

Athanasius being promoted to the Chair of *Alexandria*, A. 326. and finding Disorders in his Diocess; partly occasioned by the *Meletian Schism*, and partly by the *Arian Heresy*, and being to Visit the whole, came to a Country call'd *Mareotis*; where having Convocated the *Presbyters* to inquire what Disorders were amongst them, one of them told him, that one *Ischyras, who had no Ordination from a Bishop, acted as Presbyter*

in

in a Village under his Juridiction, though he was not one; whereupon he sent *Macarius* one of his City Presbyters, with the complaining Presbyter, to the Village where *Ischyras* lived, to inquire into the Matter, and to Cite *Ischyras* to appear before him. He being Sick could not appear; but *Macarius* found the Complaint just, and *Athanasius* by his Episcopal Authority discharged him from acting any more as a Presbyter; requiring him and his Kindred to obey the Sentence, which he being obliged to do, went over to the *Meletians*, then (in Conjunction with the *Eusebians*) Favourers of the *Arians*; thereby, right or wrong, to ruin *Athanasius*, who was their great Opposer; and for that end accuses *Macarius*, that he had entered *Ischyras's* Church, while he was Celebrating the *Holy Eucharist*, over-turned the *Mystical Table*, broke the consecrated *Chalice*, and burned the sacred Books. To canvass this and other Crimes they had invented against *Athanasius*, they prevailed with the Emperor *Constantine*, to call a Synod at *Tyre*, A. 335, to which he being summoned, appeared, and purged himself of all the Crimes laid against him, and of this in particular; and amongst his other Defences in this Cause, he pleaded, that *Ischyras* could be no *Presbyter*, in respect he had *no other Ordination, but from* Coluthus *a Presbyter, who had no Power to Ordain*; and so *Ischyras's* Ordination not being valid, *he was no Presbyter, and therefore he had no Power to Consecrate the Eucharist*; which he proved to be true. The Synod, though they could not get over this Objection, (yet the *Eusebians* prevailing) resolved by any Means to ruin *Athanasius*, and sent six Bishops into *Mareotis* to inquire into that Affair;

fair; which occasioned the *Mareotick* Presbyters to write two Letters, one to the Bishops assembled at *Tyre*, telling them, they wondred how *Ischyras* could pretend to be a *Presbyter*, since he had no other *Ordination* then what he boasted to have from *Coluthus*, *who was but a Presbyter*; and that none but his own Kindred believed him to be a Presbyter. The Matter being inquired into, he was reduced to the Order of *Laicks*, by a Synod holden at *Alexandria*, where the great *Hosius* President of the Council of *Nice* was present. The other Letter they sent to the Prefect of *Egypt*; wherein they tell him, that *Ischyras was no Presbyter, because he had no Ordination but from* Coluthus, *falsly assuming to himself the Name of a Bishop, whereas he was no more but a Presbyter; telling him also, that all others who had got* Ordination *from* Coluthus *were reduced to the Order of Laicks*. Both Letters are Subscribed by fifteen Presbyters, and as many Deacons: Notwithstanding of which, the *Arians* prevailing, the Synod at *Tyre* deposed *Athanasius*; but without regard to this, another Synod of about a hundred Bishops, met at *Alexandria*, A. 340, restored *Athanasius*, and carefully examining the Case of *Ischyras*, declared thus: *This is that much talk'd of* Ischyras, *who was neither ordained by the Church, nor* Meletius; *whence then a* Presbyter? *Who ordained him? Who but* Coluthus, *who was never more than a* Presbyter, *and so had* no Power to Ordain? *And all his Impositions of Hands were perform'd in* Schism; *so those he imposed them on, were already reduced to the Station of* Laicks: *How then could a private Man, that was* no Priest, *have a* mystical *or consecrated* Chalice? Again, *An.* 341. another Synod, wherein the

prevailing Party were *Arians*, deposed *Athanasius*, upon which he fled to *Rome*, where a Synod was called of Fifty Bishops, who after they had narrowly canvassed the Case of *Ischyras*, found *he could be no Presbyter, in respect he had no Episcopal Ordination.* Nay, it did not yet stop here, for *An.* 347, the whole Matter was again laid before the Great Synod of *Sardica*, consisting of about Three Hundred Bishops, convocated by Imperial Authority, from all the Provinces of the *Roman Empire*; and there the Council, in their Epistle to the Presbyters of *Alexandria*, say, *That having search'd the Records about* Ischyras, *they found him an arrant Villain.* They write the same to the Bishops of *Egypt* and *Lybia*; and in a third *Epistle, To all the Bishops of the Catholick Church*, they declare, *Ischyras was never* Presbyter, *because he had not* Episcopal *Ordination.*

I have given you this Historical Account in as few Words as possible; from whence it is plain, that *Ordinations performed in those Days by meer* Presbyters, *were rejected as* invalid. We find *Ischyras* no *Presbyter*, because no *Bishop ordained him.* Is it not plain that this, in that Age, was the Sentiment of the whole *Catholick Church?* Can there be a greater Proof for the Reception of any Principle, in any *Age*, than is given for this? We have here the positive Sense of the *Mareotick* Presbyters, who would never have stood up so *far against* the Interest of their Order, as to declare *Ordinations by Presbyters null*, if the received Principle of the Church then, could have allow'd them to be *valid.* We have, lastly, in this, the consentient Decisions of Four very considerable Synods, the last of which

which more numerous than either the 2d or 3d General Council.

The last Instance I shall adduce, is no less remarkable than the first. One *Maximus*, a *Cynick Philosopher*, came to *Constantinople*, when *Gregory Nazianzen* was Bishop, and being by him ordain'd a *Presbyter*, immediately aim'd at the *Episcopal* Chair, and for that End brought some Bishops from *Egypt*, his native Country, who privately consecrated him; and then he (as if he had been Bishop of that great City) took upon him to Ordain *Presbyters*. This Affair was brought before the 2d Council at *Constantinople*, *An.* 381. which decreed, That *Maximus was not a* Bishop, *and therefore those he had laid Hands upon, were in no Clerical Order whatsoever, all Things done about him, or by him, being null and void.* Here we have the Sense of the whole Christian Church, from a famous General Council; *Maximus* declar'd *No Bishop*, because not consecrated conform to the *Canons*, and therefore, *being no more but a* Presbyter, *all Ordinations made by him were declared null and void.*

If the Superiority of *Bishops* to *Presbyters*, was not in the Time of the *Apostles*, at what time was it introduced? If *Episcopacy* was an Usurpation crept into the Church soon after the *Apostles*, and contrary to their Intention, and the *Church*'s Interest, when did this happen? We know the *primitive* Church was even to an excess scrupulous, in maintaining the very *Phrase* of *Traditionary Doctrines*, and *Form* of customary *Practices*, insomuch, that when the least *Innovation* in either was discovered, all Men conspired to condemn the *Innovators*. And is it possible that those first *Bishops*, who even by their

Offices were most peculiarly *Candidates for Martyrdom*, should so suddenly degenerate from the Apostolical Spirit of Humility, as universally conspire to set up that pretended *Tyranny* over the rest of the *Clergy* and the whole *Church*? In the midst of most *Cruel Persecutions* were they at Leisure to design and carry on such *ambitious Projects*? And would the whole Order of *Presbyters* suffer themselves to be excluded from their *Privileges* and *Offices* so very lately bequeath'd them by CHRIST, and conferr'd by the *Apostles*, and this *universally* thro' the whole World, and not one single *Presbyter* appear who should protest against such an Usurpation? Certainly it is much more reasonable to believe the *Presbyterians*, and all other *Enemies* of Episcopacy are mistaken, or deceiv'd, than that all Primitive *Bishops* were *Tyrants*, and all Primitive *Priests* Fools, or what is worse, *Betrayers* of that *Power* and *Duty* which was left and enjoyn'd them by the Apostles.

Having thus proved that a *legitimate Succession* of Holy Orders is necessary to the very *Essence* and *Constitution* of a Church, and that the Super-eminence of *Bishops* above *Priests*, in having the Power of *Ordination* principally and entirely residing in them, was the Doctrine of the Church from the beginning.

I think it may be proper next to shew what great Regard the *Holy Fathers* of the Church paid to this necessary *Foundation*, in all their Disputes with *Heretics* and *Schismaticks*, insisting unanimously and most tenaciously on this Enquiry, *viz.* *By what lawful Succession, from what Apostolick Seat their first Teacher derived his Mission*? By this professing it was as necessary to insist upon the

Point

Point of *Succession*, as to examine the Truth of the *Doctrines* themselves, according to that of St. *Chrysostom*, (a) *Suppose you, that it is sufficient to say they are* Orthodox, *and in the mean time,* Ordination *is lost and perished? To what purpose is the rest, this not being made good? For we ought no less to* **Contend** *for it, than for the* **Faith** *it self.*

This Saying of St. *Chrysostom*, is, I think, a full Answer to all that can be said in Favour of such as want a right *Lineal Succession*. The *Presbyterians* may with us agree in the *Creed*, *Sacraments*, and some other Points of Religion; they do agree with us in a great many *negative* Articles against *Popery*, and so may make up a Part of our *Confederacy*; they may be a *Member* of our *Grand Alliance*, but they cannot however be a Part of our *Church Constitution*; we can have no *Union* with them in *positive Religion*, nor communicate with them in any *Offices* that are not entirely of a *Civil* or *Political* Nature; for they are *defective* in the *Fundamentals*, they have no *Regular Ordination*, without which, all the rest, in the Opinion of this *Holy Father*, is nothing, this being as necessary to the *Church*, as *Orthodox* Faith.

To the same Purpose says St. *Irenæus* Disciple of St. *Polycarp*, who was Disciple of St. *John*, (b) *Where is it then that a Man shall find such Pastors?* St. *Paul teaches us when he says*, (c) God hath placed in his Church, first of all, Apostles, secondarily Prophets, then Evangelists, *&c. There then where the Gifts of our Lord are placed; in the*

(a) Hom. 11. in Ephes. (b) Lib. 4. Cap. 45.
(c) Eph. iv. 11.

same

same Place, must we seek for the Truth, amongst whom the Succession *of the Church since the* Apostles, *and the* Purity of Doctrine *is maintained in its Integrity.*

Nothing can be more plain than this in all the Writings of the *Fathers*, that good or sound *Doctrines* are not to be expected, but in the *Unity of the Church*. And if the Truth of Doctrine could be found in a State of *Schism*, yet the Ministrations are *invalid*; that is, they cannot *in an ordinary Way* produce what God has appointed them for; the Person is but deceived, and imposed upon by a *counterfeit*, *pretended*, usurp'd Authority, which can convey nothing but Damnation. This is also more confirmed by St. *Cyprian*, in many Places, especially in his Book *Of the Unity of the Church*, and many of his Epistles. (d) *Whereas some allege*, saith he, *That they acknowledge the same God the* Father, *the same Son* Jesus Christ, *and the same* Holy Ghost, *this can nothing avail them* (*viz.* being in Schism) *for* Corah, Dathan, *and* Abiram, *acknowledged the same God that* Aaron *the High-Priest*, *and* Moses *did*, *living under the same Law*, *and in the same Religion*, *they invoked that one and true God*, *who is to be worshipped and prayed to: Yet*, *in as much as exceeding the Limits of their Ministry*, *they* assumed *to themselves the Licence to* Sacrifice, *in Opposition to* Aaron *the High-Priest*, *who by the Ordination of God had before obtained the* Lawful Priesthood, *they being supernaturally stricken*, *presently received the just Punishment of their unlawful Attempts* — And again, *Ep. ad Corn.* *Christ says to his Apostles*, *and by them to all Bishops*

(d) Epist. ad Magn.

who

who succeed the Apostles by a substitute Ordination, He that heareth you, heareth me. So saith St. *Athanasius* (e) *How can they be Bishops, if they have received their Ordination from* Hereticks, *even by their own Accusation?* Lastly, to omit infinite Passages in *Tertul.* St. *Aug. Optatus*, &c. I shall bring one Witness, whom they often, (tho' very unjustly) claim, as a Favourer of their Cause, St. *Jerome*, (f) who speaking of *Hilary* the Deacon, Author of one of the Sects of the *Luciferians*, saith, *Together with the Man his Sect is likewise perished, because a* Deacon could not ordain a Clerk *to succeed after him. Now it is not a Church which hath no Priests.*

Were such Arguments as these Logical and efficacious in the third and fourth Century of Christianity, and are they of no Force now? When was it that they began to lose their Virtue? Did all the ancient *Martyrs*, *Bishops*, and *Doctors* of the Church, Champions of the Christian Religion, confound all the ancient Heresies, by demonstrating that the Authors of them had no *personal*, *legitimate*, nor doctrinal *Succession*; and shall we believe such a *Succession* now is not as necessary as then, or that there is any *Valid Ministry*, where *Regular*, *Successive*, *Ecclesiastical* Order is laid aside? Is this a *pure Reformation*, or is it not rather *Novelty*, *Heresy*, and *Schism?*

What Words can come more Home to our Case, than these of the holy Fathers? Well may we think they were guided by a very extraordinary Measure of the divine Spirit, who, by Prophetical Impulse, so many Ages ago, not only

(e) In Synod. (f) In Dialog. contra Lucifer.

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confuted the Heresies of their own Time, but left sufficient Testimonies against all such as should afterwards arise to the Disturbance of the Church; *being dead, they yet speak* by their pious and orthodox Writings, against all *false Doctrine, Heresy*, and *Schism*; and they that participate of that *divine Spirit* which *animates* the *Body* of Christ, they hear their Voice, or rather the Voice of the chief Shepherd in them, the Voice behind them, (that is, in the Ages past) calling from destructive Error, Novelty, and Separation, and saying, *This is the Way, walk ye in it.*

And let it be here observed, that these severe Denunciations of the *Fathers* were for the most Part against such as were *Episcopally ordained*, but had received their Orders *from*, and joyned in *Communion with* Heretical and Schismatical Bishops. The *Arians*, *Novatians*, *Donatists*, *Nestorians*, *Eutychians*, &c. all had their *Bishops* and distinct Orders of *Clergy*. *Aerius* alone, (whom I mentioned before) was the only Person in all the large Tract of Time, and Extension of Christianity, from the *Apostles* to the fifteenth Century, that ever pretended that *Presbyters* could confer *Orders*, or that *Bishop* and *Priest* were the same *Order* and *Office*. He had few Followers in this, as in other *Heretical* Opinions; it was not then so easy, to perswade Men to run counter to the *Custom* and Order *of all the Churches of Christ*. Yet God be thanked, there are such Arguments on our Side, as amount to a *Demonstration*, that our Zeal for the Apostolical Order of *Episcopacy* is not a criminal Contention about a Thing indifferent (as the *Latitudinarians*, and Favourers of *Occasional Conformity* pretend) a Dispute about Words engendring Strife, *but being zealously affected in a*

good

good Cause, such as concerns the very Life and Soul of Religion. For if our *Presbyterian* Teachers will but shew any from the *Apostles* down to the Days of *Luther* and *Calvin*, who held *their Doctrine* even in that *one* Particular, I dare oblige my self to prove he was marked as a *Heretick*, and his *Sect* was *called by his Name*, to distinguish it from the *Houshold of Faith*, over whom Christ has appointed *Stewards to give them their Meat in due Season*. We own, many among the *Presbyterian* Teachers may be of *competent Abilities*, and also of good *moral Lives*; but this is not what can constitute them *Ministers*, or give them *Authority* in the *Church of Christ*; for in neither of these do they exceed the *sound Learning* and *pious Lives* of the Orthodox *Episcopal Clergy*; it is not *Personal* Qualification, but *Sacerdotal* Power; not the Preaching or Praying well, bur the having *Authority* to do so, from such as received it *successively* handed down from the Apostles, That we contend for; and this is so *material*, that without it, *Succession* in Doctrine signifies nothing. *Miserable we are* (saith a learned Divine of the Church of *England*) *if he that now sits* Archbishop of *Canterbury*, *could not derive his* Succession *from St.* Augustin, *St.* Augustin *from St.* Gregory, *St.* Gregory *from St.* Peter. Such *Ordination* have our *Bishops* as the *Bishops* in *England*, the same very *Succession*, as they agree in the *same very Doctrine*, and all the Separation is equally sinful in both Nations, only with this *Aggravation*, that here, they have proceeded to *extirpate* the ancient *Church Government* of Episcopacy, there; they are labouring to *undermine* it; in both they have sworn to *destroy it*. Nor is the Crime of *Schism* less, or *Presbyterian* Religion more *Orthodox*, or

the Condition of such as adhere to it less *dangerous*, that they are the *Established Church* Government in *Scotland*. Were the *Arians* the Church, because they were favoured by Imperial Edicts, and had Power to persecute the Faithful by Form of Law, and Civil Process? Is a Church *more* a Church, when established by Law, than when subsisting *without*, or *against* Law? Then the Church of *Scotland* is *more* a Church than the whole *Catholick Church* in the three first Centuries; then Christianity is *Heresy* in all Dominions that are not *Christian*, and true Religion must appear in as many different Shapes, as the different Fancies and Humours of several Nations will have it: What is in one Place *Sound* and *Orthodox*, will be esteemed *Heresy* and *False Doctrine* in another; and a Christian must as often shift his Religion, as he changes his *Habitation*. But if Christian Religion is the same, and to remain *unchanged* in all the Variety of human Events, and the *Church* of Christ is *Catholick*, or Universal in Time and Place, then it will appear our Duty to adhere to that *Form of Church Government*, That *Apostolical Order* which has ever been observed in the Church of Christ. Christian Religion stands under the same Terms of Duty to God and Man as heretofore it did, we have as strict Obligation to *Church Unity*, and Obedience *to those that are over us in the Lord*, as had our first Fore-runners in the Faith; we are as forcibly bound to join in the same *publick Worship* as they were, and all *Separation* will be as penal, and as certain a Prejudice to the Judgment of the Great Day, as it was esteemed in the *primitive Church*; and 'tis declared to be by the holy Fathers: For what St. *Augustin* said to the *Donatists*,

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'tis fit every Christian should seriously consider. (a) *Whoever shall be divided from the Church Catholick, how laudably soever he may think he doth live, for this very Wickedness, that he lives disjoined from the Unity of Christ, he shall not have Life, but the Wrath of God remains upon him. But whosoever* within the Church *lives well, other Mens Sins in it do no way prejudice him.* I shall conclude all with the Rule of *Vincentius Lyrinensis*, which I have before mentioned, according to which let those things be tried, *viz.* Whether *Liturgy* and *Episcopacy* were not *always every where*, and by *all* held and approved; and that all *Separation* has ever been condemned in the *Church of God.* (b) " As " holy and learned Men have taught me (saith " he) so I exhort others, that they interpret the " Divine and Canonical *Scripture*, according to " the *Tradition* of the *Universal Church*, according " to the Rules of *Catholick Doctrine*, in which " likewise they must of Necessity follow UNI- " VERSALITY, ANTIQUITY, and CONSENT of the " *Catholick* and *Apostolick Church.* And therefore, " if at any time a *Part* rebel against the *Whole*, " *Novelty* against *Antiquity*, the Dissention of one " or a *few* (seduced with Error) against the Con- " sent of *all*, or the far *greater Part* of Catholicks; " in that Case, let them prefer the Integrity of " *Universality* before the Corruption of a *Part*; " and in Universality, let them also prefer the " Religion of *Antiquity* before profane *Novelty*: " And again, in Antiquity, let them prefer be- " fore the Temerity of one or a few, the De- " crees of a *General Council*, if any be; or if no

(a) Epist. 152. (b) Adv. Hæres. Cap. 15.

" such be found, let them take that which is
" next Hand; that is, to follow the Opinion of
" many and great *learned Doctors* agreeing toge-
" ther: All which faithfully, soberly, diligent-
" ly observed and kept, by God's Grace, we
" shall without any Difficulty discover *Error*.
God give us Understanding to perceive, and to follow such things as may serve our Eternal Peace.

And now I have finished what I undertook, more from a Desire of being serviceable to my Neighbour, and the Interest of divine Truth, than any Opinion of my own Abilities. My Intention was sincere, and I hope the Performance, however weak, may be useful.

1. I have in the Letter proved the *English Liturgy* to be free from *Popery*; not only from the *Subject Matter* thereof, but the *Testimony* of the most eminent Divines at Home and Abroad, both at, and since the *Reformation*; and that a *Liturgy*, or *Set Form of Prayer*, is warranted and authorized by the Holy Scriptures, the Practice of the Church of God among the Jews, and the universal *Consent* of the Christian Church *always* and *every where*.

2. That the *Bishop* is the *Center of Unity* in the *Church* over which he presides, and that consequently all *Separation from him* is *Schism*. I have shewn how severely this *Sin* was punished under the *Law*, how strictly prohibited by our B. *Saviour* and his *Apostles*; and how watchful the *Bishops* of the *Primitive Church* were against its Assaults, by the Denunciation of the highest Censures against the Authors and Encouragers of *Separation*.

3. That

3. That the *Bishop* [illegible]g in his Province, as *Christ* is in his *Chu*[illegible] the Center of *Union*, and Fountain of *Power*, whoever shall pretend to execute any *ministerial* Function, without being thereunto *ordained* and appointed by *him*, do *sacrilegiously* usurp a Power, and invade an Office which belongs not to them; such are not Shepherds, but *Thieves*; *come not in at the Door, but climb over the Wall*, run unsent, and preach without a Call, and are highly injurious to the *Majesty* of *GOD*, [illegible]ey presume to transact Affairs of the high[illegible]nsequence in his *Name* without his *Commission*; and that he has no where promised to *ratify* such *Ministrations*, or fulfil such *Covenants*, as thus not only without his Leave, but even *against* his Order and Appointment are enter'd into. To shew the Judgment of the *Catholick Church* in this Point, I have given *Instances*, that where any have presum'd to derive an Ordination from *Presbyters*, such pretended *Priesthood* has been Synodically declared *Null* and *Invalid*.

From all which it will appear, that it is not a Matter of *Indifferency* where we *pray*, where we *hear* GOD's Word or *receive* the Sacraments; that it is of the greatest *Concern* that we be not mistaken in this Matter, for such Disappointments are fatal where Salvation is concern'd. If the awful *Solemnity* of *publick* Devotion requires the most *perfect* Service we can perform, *Let us choose to worship GOD by a well-composed Liturgy*. If no *Ministrations* are *Valid* which are performed in *Schism*, if such unhallow'd Offerers *sin against their own Soul*, let us carefully abstain from the Ways of *Korah*, *that we perish not in his Gainsaying*. If no Person

Person hath Autho[illegible]om GOD to receive into his *Church* by *Ba[illegible]m*, or to consecrate the *Holy Sacrament* of the *Eucharist*, if he cannot *remit* or *retain Sins*, or transact any thing in GOD's stead, in order to our Peace and Pardon, *Let us [illegible]eful to avoid those Assemblies*, where such [illegible]trations are pretended, and to bear our Testimony against such *Profanation of Holy Things*; and while we seriously lament and bewail the sad Condition of such as are deprived of a *Regular* [illegible]od and *Valid Administrations*, let us pray [illegible] *GOD will root out every Plant which he hath not planted*, that he will *send faithful Labourers into his Vineyard*; Let us *honour the Dust of Zion*, the few Stones of our *Ruins* that are left us, and with them (*the Orthodox Remains of our once Glorious Episcopal Church*) *let us worship the GOD of our Fathers, in the Way and Manner of the Church, always and every where bearing Witness to those Truth for which we suffer*, that he may look in Mercy upon us, and *turn again our Captivity as the Streams in the South* (c); And considering the Frailty of our human Nature, and the many and great Dangers and Temptations with which we are beset, let us thus continue to *pray* in the Words of the *Church*;

From all Sedition, *Privy-Conspiracy and* Rebellion, *from all* False Doctrine, Heresy *and* Schism, *from Hardness of Heart, and Contempt of thy Word and Commandments*,
Good LORD deliver us. *Amen.*

(c) Psal. cxxvi. 4.

FINIS.